

THE SECOND BOOK  
OF  
S A M U E L,  
OTHERWISE CALLED, THE SECOND BOOK OF THE KINGS.

- CHAP. 1.** NOW it came to pass after the death of Saul, when David was returned from <sup>a</sup>the slaughter of the Amalekites, and David <sup>2</sup>had abode two days in Ziklag; it came even to pass on the third day, that, behold, <sup>b</sup>a man came out of the camp from Saul <sup>c</sup>with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.
- 3 And David said unto him, From whence comest thou? And he <sup>4</sup>said unto him, Out of the camp of Israel am I escaped. And David said unto him, <sup>1</sup>How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and <sup>5</sup>Jonathan his son are dead also. And David said unto the young man that told him, How knowest thou that Saul and <sup>6</sup>Jonathan his son be dead? And the young man that told him said, As I happened by chance upon <sup>d</sup>mount Gilboa, behold, <sup>e</sup>Saul leaned upon his spear; and, lo, the chariots and horsemen <sup>f</sup>followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, <sup>2</sup>Here am I.
- 8 And he said unto me, Who *art* thou? And I answered him, I <sup>9</sup>am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for <sup>3</sup>anguish is come upon me, because <sup>10</sup>my life *is* yet whole in me. So I stood upon him, and <sup>4</sup>slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither <sup>11</sup>unto my lord. ¶Then David took hold on his clothes, and <sup>5</sup>rent them; and likewise all the men that *were* with him: and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the <sup>13</sup>house of Israel; because they were fallen by the sword. ¶And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

<sup>1</sup> Heb. *What was, &c.*  
1 Sam. 4. 10.

<sup>2</sup> Heb. *Behold me.*  
Or, *my coat of mail, or,*

*my embroidered coat hindereth me, that my, &c.*

I. 1. *Now it came to pass, &c.*] There is no break whatever between the two books of Samuel, the division being purely artificial.

8. *anguish*] The Hebrew word here used occurs nowhere else, and is of doubtful meaning (cp. marg.). The Rabbins interpret it *cramp*, or *giddiness*.

10. The Amalekite was one of those who came "to strip the slain" on "the morrow" after the battle (1 Sam. xxxi. 8), and had the luck to find Saul and possess himself of his crown and bracelet. He probably started off immediately to seek David, and invented the above story, possibly having

heard from some Israelite prisoner an account of what really did happen.

12. *for Saul, &c.*] David's thoroughly patriotic and unselfish character is strongly marked here. He looked upon the death of Saul, and the defeat of Israel by a heathen foe, with unmixed sorrow, though it opened to him the way to the throne, and removed his mortal enemy out of the way. For Jonathan he mourned with all the tenderness of a loving friend.

13, 14. Whether David believed the Amalekite's story, or not, his anger was equally excited, and the fact that the young man was an Amalekite, was not calculated

- 14 And David said unto him, <sup>a</sup>How wast thou not 'afraid to  
 15 <sup>k</sup>stretch forth thine hand to destroy the LORD's anointed? And  
 'David called one of the young men, and said, Go near, *and* fall  
 16 upon him. And he smote him that he died. And David said  
 unto him, <sup>m</sup>Thy blood be upon thy head; for <sup>n</sup>thy mouth hath  
 testified against thee, saying, I have slain the LORD's anointed.  
 17 ¶ And David lamented with this lamentation over Saul and over  
 18 Jonathan his son: (<sup>o</sup>also he bade them teach the children of  
 Judah *the use of the bow*: behold, *it is written* <sup>p</sup>in the book <sup>1</sup>of  
 Jasher.)  
 19 The beauty of Israel is slain upon thy high places:  
 'How are the mighty fallen!  
 20 'Tell it not in Gath, publish it not in the streets of Askelon;  
 Lost <sup>q</sup>the daughters of the Philistines rejoice,  
 Lest the daughters of <sup>r</sup>the uncircumcised triumph.  
 21 Ye <sup>s</sup>mountains of Gilboa, <sup>t</sup>let there be no dew,  
 Neither *let there be* rain, upon you, nor fields of offerings:  
 For there the shield of the mighty is vilely cast away,  
 The shield of Saul, *as though he had not been* <sup>v</sup>anointed with oil.  
 22 From the blood of the slain, from the fat of the mighty,  
<sup>w</sup>The bow of Jonathan turned not back,  
 And the sword of Saul returned not empty.  
 23 Saul and Jonathan *were* lovely and <sup>x</sup>pleasant in their lives,  
 And in their death they were not divided  
 They were swifter than eagles, they were <sup>y</sup>stronger than lions.  
 24 Ye daughters of Israel, weep over Saul,  
 Who clothed you in scarlet, with *other* delights,  
 Who put on ornaments of gold upon your apparel.

<sup>1</sup> Or, of the upright.<sup>2</sup> Or, sweet.

to calm or check it. That David's temper was hasty, we know from 1 Sam. xxv. 13, 32-34.

16. David might well think his sentence just though severe, for he had more than once expressed the deliberate opinion that none could lift up his hand against the Lord's anointed, and be guiltless (see 1 Sam. xxiv. 6, xxvi. 9, 11, 16).

17. The words *lamented* and *lamentation* must be understood in the technical sense of a *funeral dirge* or *mournful elegy*. (See similar dirges in iii. 33, 34, and 2 Chr. xxxv. 25.) This and the brief stanza on the death of Abner are the only specimens preserved to us of David's secular poetry.

18. *the use of the bow*] Omit "the use of." "The bow" is the name by which this dirge was known, being so called from the mention of Jonathan's bow in v. 22. The sense would then be, *And he bade them teach the children of Israel the song called Kasheth (the bow), i.e. he gave directions that the song should be learned by heart* (cp. Deut. xxxi. 19). It has been further suggested that in the Book of Jasher there was, among other things, a collection of poems, in which special mention was made of the bow. This was one of them. 1 Sam. ii. 1-10 was another; Num. xxi. 27-30 another; Lament. ii. another; Lament. iii. another; Jacob's blessing (Gen. xlix.); Moses' song

(Deut. xxxii.); perhaps his Blessing (xxxiii. See v. 29); and such Psalms as xlv., xlvii., lxxvi., &c.; Habak. iii.; and Zech. ix. 9-17, also belonged to it. The title by which all the poems in this collection were distinguished was *Kasheth* "the bow." When therefore the writer of 2 Sam. transferred this dirge from the Book of Jasher to his own pages, he transferred it, as we might do any of the Psalms, with its title.

*the book of Jasher*] See marg. ref. note.

19. *The beauty, &c.*] i.e. Saul and Jonathan who were the chief ornament and pride of Israel, and slain upon "high places" (v. 25), viz. on Mount Gilboa.

20. Gath, the royal city of Achish (1 Sam. xxi. 10, xxvii. 2). Askelon, the chief seat of worship (1 Sam. xxxi. 10 note).

21. *let there be no dew, &c.*] For a similar passionate form of poetical malediction, cp. Job iii. 3-10; Jer. xx. 14-18.

*nor fields of offerings*] He imprecates such complete barrenness on the soil of Gilboa, that not even enough may grow for an offering of first-fruits. The latter part of the verse is better rendered thus: *For there the shield of the mighty was polluted, the shield of Saul was not anointed with oil, but with blood*. Shields were usually anointed with oil in preparation for the battle (Isai. xxi. 5).

24. The women of Israel are most happily

<sup>a</sup> Num. 12. 8.<sup>k</sup> 1 Sam. 31. 4.<sup>m</sup> Ps. 105. 15.<sup>n</sup> ch. 4. 10, 12.<sup>o</sup> 1 Sam. 20.<sup>p</sup> 9.<sup>q</sup> 1 Kin. 2. 32,<sup>r</sup> 33, 37.<sup>s</sup> ver. 10.<sup>t</sup> Luke 10. 22.<sup>u</sup> 1 Sam. 31.<sup>v</sup> 3.<sup>w</sup> Josh. 10. 13.<sup>x</sup> ver. 27.<sup>y</sup> Mic. 1. 10.

See Judg.

16. 23.

<sup>z</sup> See Exod.

15. 20.

Judg. 11. 34.

1 Sam. 18. 6.

<sup>aa</sup> 1 Sam. 31. 4.<sup>ab</sup> 1 Sam. 31. 1.<sup>ac</sup> So Judg.

5. 23.

<sup>ad</sup> 1 Sam. 10. 1.<sup>ae</sup> 1 Sam. 18. 4.<sup>af</sup> Judg. 14.

18.

25 How are the mighty fallen in the midst of the battle!

O Jonathan, *thou wast slain in thine high places.*

26 I am distressed for thee, my brother Jonathan:

Very pleasant hast thou been unto me:

<sup>b</sup>Thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen,

And the weapons of war perished!

<sup>b</sup> 1 Sam. 18.

1, 3.

& 19. 2. 16.

<sup>c</sup> ver. 19.

<sup>a</sup> Judg. 1. 1.

1 Sam. 23. 2.

4, 9.

<sup>a</sup> 1 Sam. 30.

31.

1 Kin. 2. 11.

<sup>c</sup> 1 Sam. 30.

5.

<sup>d</sup> 1 Sam. 27.

2, 3.

& 30. 1.

1 Chr. 12. 1.

<sup>e</sup> ver. 11.

ch. 5. 5.

<sup>f</sup> 1 Sam. 31.

11, 13.

<sup>g</sup> Ruth. 2. 20.

& 3. 10.

Ps. 115. 15.

<sup>h</sup> 2 Tim. 1.

16, 18.

<sup>i</sup> 1 Sam. 14.

50.

CHAP. 2. AND it came to pass after this, that David <sup>a</sup>enquired of the LORD, saying, Shall I go up into any of the cities of Judah?

And the LORD said unto him, Go up. And David said, Whither

2 shall I go up? And he said, Unto <sup>b</sup>Hebron. So David went

up thither, and his <sup>c</sup>two wives also, Ahinom the Jezreelitess,

3 and Abigail Nabal's wife the Carmelite. And <sup>d</sup>his men that

were with him did David bring up, every man with his house-

4 hold: and they dwelt in the cities of Hebron. <sup>e</sup>And the men of

Judah came, and there they anointed David king over the house

5 of Judah. ¶ And they told David, saying, <sup>f</sup>That <sup>g</sup>the men of

Jabesh-gilead were they that buried Saul. And David sent

messengers unto the men of Jabesh-gilead, and said unto them,

6 Blessed be ye of the LORD, that ye have shewed this kindness

unto your lord, <sup>h</sup>even unto Saul, and have buried him. And now

<sup>i</sup>the LORD show kindness and truth unto you: and I also will

requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and <sup>j</sup>be ye

valiant: for your master Saul is dead, and also the house of

8 Judah have anointed me king over them. ¶ But <sup>k</sup>Abner the son

of Ner, captain of <sup>l</sup>Saul's host, took <sup>m</sup>Ish-bosheth the son of

9 Saul, and brought him over to Mahanaim; and made him king

over Gilead, and over the Ashurites, and over Jezreel, and over

<sup>1</sup> Heb. be ye the sons of valour.

<sup>2</sup> Heb. the host which was Saul's.

<sup>3</sup> Or, Esh-baal, 1 Chr. 8. 33. & 9. 39.

introduced. They who had come out to meet king Saul with tabrets, with joy, and with instruments of music" in the day of victory, are now called to weep over him.

25. *How are the mighty fallen*] The recurrence of the same idea (vv. 19, 25, 27) is perfectly congenial to the nature of elegy, since grief is fond of dwelling upon the particular objects of the passion, and frequently repeating them. By unanimous consent this is considered one of the most beautiful odes in the Bible, and the generosity of David in thus mourning for his enemy and persecutor, Saul, enhances the effect upon the mind of the reader.

II. 1. *enquired of the LORD*] Through Abiathar, the High-priest. The death of Saul and Jonathan had entirely changed David's position, and therefore he needed Divine guidance how to act under the new circumstances in which he was placed. Cp. marg. reff.

Hebron was well suited for the temporary capital of David's kingdom, being situated in a strong position in the mountains of Judah, amidst David's friends, and withal having peculiarly sacred associations (see marg. reff. note). It appears to have also been the centre of a district (c. 3).

4. David had already been anointed by Samuel (1 Sam. xvi. 13). His first anointing indicated God's secret purpose, his second the accomplishment of that purpose. (Cp. the case of Saul, 1 Sam. x. 1, xi. 14.) David was anointed again king over Israel (v. 3). The interval between the anointing of the Lord Jesus as the Christ of God, and His taking to Himself His kingdom and glory, seems to be thus typified.

8. *Mahanaim*] See Gen. xxxii. 2. From v. 12 it would seem to have been Ish-bosheth's capital.

9. *the Ashurites*] If the tribe of Asher, the verse indicates the order in which Abner recovered the different districts from the Philistines, and added them to the dominions of Ish-bosheth, beginning with Gilead, and then gradually adding, on the west of Jordan, first the territory of Asher as far as Carmel and the whole plain of Esdraelon, and then the country of Ephraim and Benjamin, being in fact *all Israel*, as distinguished from Judah; and this reconquest may have occupied five years. Ish-bosheth's reign over Israel may not have been reckoned to begin till the conquest was complete.

- 10 Ephraim, and over Benjamin, and over all Israel. Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David. And <sup>1</sup>the time that David was king in Hebron over the house of Judah was seven years and six months. ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon. And Joab the son of Zeruiah, and the servants of David, went out, and met <sup>2</sup>together by <sup>3</sup>the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise. Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David. And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim, which is in Gibeon. And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David. ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was* as light of foot <sup>4</sup>as a wild roe. And Asahel pursued after Abner; and in going he turned not to the right hand nor to the

<sup>1</sup> Heb. number of days.

<sup>2</sup> That is, The field of strong men.

<sup>3</sup> Heb. as one of the roes

<sup>4</sup> Heb. them together.

<sup>4</sup> Heb. of his feet.

\* ch. 5. 5.

<sup>1</sup> Kin. 2. 11.

<sup>1</sup> Josh. 18. 25.

<sup>2</sup> Jer. 41. 12.

<sup>1</sup> 1 Chr. 2. 16.

<sup>1</sup> 1 Chr. 12. 8.

<sup>2</sup> Ps. 18. 33.

Cant. 2. 17.

10. *forty...two*] The numerals are somewhat strange. First, as regards the forty years. Even assuming that Ish-bosheth's reign did not commence till five years and a half after Saul's death, which must have been the case if the *two years* in the text gives the true length of his reign, it is startling to hear of Saul's younger son being thirty-five years old at his father's death, born consequently some three years before his father's accession, and five years older than David, the bosom friend of his elder brother Jonathan. The age, too, of Jonathan's child, Mephibosheth, who was five years old at his father's death, would lead one to expect rather a less age for his uncle. Next, as regards the two years. Since David (cp. r. 11; and marg. ref.) reigned seven years in Hebron over Judah only, it follows, if the *two years* in the text are correct, either that an interval of five years elapsed between Ish-bosheth's death and David's being anointed "king over all Israel," or that a like interval elapsed between Saul's death and the commencement of Ish-bosheth's reign. Of the two the latter is the more probable, and has the advantage of diminishing Ish-bosheth's age by between five and six years. But the narrative in chs. iii. iv. of the "long war," of the birth of David's six sons, and of Abner's conspiracy and death, seems to imply a longer time than *two years*, in which case both the numerals would have to be corrected.

12. This expedition to Gibeon may have

been for the purpose of shifting his metropolis to his own tribe of Benjamin, and to his family place, "Gibeah of Saul," close to Gibeon, with the further purpose of attacking the kingdom of David. *To go out* (rr. 12, 13) is a technical phrase for going out to war (1 Sam. xviii. 30).

13. On the east of the hill (El-jib, the ancient *Gibeon*) is a copious spring, which issues in a cave excavated in the limestone rock, so as to form a large reservoir. In the trees further down are the remains of a pool or tank of considerable size (120 feet by 110). This is doubtless "the pool of Gibeon."

*sat down*] i.e. halted and encamped. 14. *play*] (Cp. Judg. xvi. 25; 1 Sam. xviii. 7). Here, the word is applied to the serious game of war, to be played by twelve combatants on each side, with the two armies for spectators.

16. Cp. Livy's history of the battle between the Horatii and Curiatii. This combat, like that, may have been proposed as a means of avoiding the effusion of blood of two nations united by consanguinity, and having a common powerful enemy in the Philistines.

*Helkath-hazzurim*] i.e. "the part, field, or plat (Gen. xxiii. 19) of the sharp edges or blades." This seems, on the whole, the best explanation of this rather obscure name.

17. Neither side had the advantage in the combat of twelve a side; hence the quarrel was fought out with great fierceness by the two armies, and the victory was won by David.

\* ch. 3. 27.  
 & 4. 6.  
 & 20. 10.

\* ver. 14.  
 Prov. 17. 14.

20 left <sup>1</sup>from following Abner. Then Abner looked behind him,  
 21 and said, *Art thou Asahel?* And he answered, *I am.* And  
 Abner said to him, Turn thee aside to thy right hand or to thy  
 left, and lay thee hold on one of the young men, and take thee  
 his <sup>2</sup>armour. But Asahel would not turn aside from following  
 22 of him. And Abner said again to Asahel, Turn thee aside from  
 following me: wherefore should I smite thee to the ground?  
 23 how then should I hold up my face to Joab thy brother? How-  
 beit he refused to turn aside: wherefore Abner with the hinder  
 end of the spear smote him <sup>3</sup>under the fifth rib, that the spear  
 came out behind him; and he fell down there, and died in the  
 same place: and it came to pass, *that* as many as came to the  
 24 place where Asahel fell down and died stood still. Joab also  
 and Abishai pursued after Abner: and the sun went down when  
 they were come to the hill of Ammah, *that lieth* before Giah by  
 25 the way of the wilderness of Gibeon. ¶ And the children of  
 Benjamin gathered themselves together after Abner, and became  
 26 one troop, and stood on the top of an hill. Then Abner called  
 to Joab, and said, Shall the sword devour for ever? knowest  
 thou not that it will be bitterness in the latter end? how long  
 shall it be then, ere thou bid the people return from following  
 27 their brethren? And Joab said, *As God liveth, unless* <sup>4</sup>thou  
 hadst spoken, surely then <sup>5</sup>in the morning the people had <sup>6</sup>gone  
 28 up every one from following his brother. So Joab blew a  
 trumpet, and all the people stood still, and pursued after Israel  
 29 no more, neither fought they any more. ¶ And Abner and his  
 men walked all that night through the plain, and passed over  
 Jordan, and went through all Bithron, and they came to  
 30 Mahanaim. And Joab returned from following Abner: and  
 when he had gathered all the people together, there lacked of  
 31 David's servants nineteen men and Asahel. But the servants of  
 David had smitten of Benjamin, and of Abner's men, *so that*  
 32 three hundred and threescore men died. And they took up  
 Asahel, and buried him in the sepulchre of his father, which  
 was in Beth-lehem. And Joab and his men went all night, and  
 they came to Hebron at break of day.

<sup>1</sup> Heb. from after Abner.  
<sup>2</sup> Or, spoil, Judg. 14. 19.

<sup>3</sup> Heb. from the morning.

<sup>4</sup> Or, gone away.

21. *his armour*] Rather, as in the marg.; i.e. content thyself with the spoil of some inferior soldier for a trophy.

23. *with the hinder end, &c.*] i.e. the wooden end, which was more or less pointed to enable the owner to stick it in the ground (1 Sam. xxvi. 7).

*the fifth rib*] The word so rendered here (and in marg. reff.) means the *abdomen*, and is not etymologically connected with the Hebrew for *five*, as the translation "*fifth rib*" supposes, but with a verb meaning *to be fat, or strong*.

24. *Ammah...Giah*] Local, and otherwise unknown names.

27. Joab's speech means either "*unless thou hadst spoken* (challenged us to fight, v. 14), *the people would have returned from the pursuit of their brethren* (many hours ago, even) *this morning*," or, "*If thou hadst not*

*spoken* (asked for peace, v. 26), *surely the people would have returned, &c., in the morning*, i.e. would not have ceased the pursuit till the morning." The latter interpretation is the more accordant with Joab's boastful character.

29. *through the plain*] See 1 Sam. xxiii. 24. Bithron is unknown. From the expression *all (the) Bithron*, it seems likely that it is a tract of country, intersected by ravines lying on the east side of Jordan.

32. Joab, having stopped the pursuit, passed the night with his army on the field of battle; the next morning he numbered the missing, and buried the dead; they carried the body of Asahel to Bethlehem and buried him there, and then joined David at Hebron. Hebron would be about 14 miles from Bethlehem, or about five hours' march.

**CHAP. 3.** NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, 2 and the house of Saul waxed weaker and weaker. ¶ And "unto David were sons born in Hebron: and his firstborn was Ammon, 3 of Ahinoam the Jezreelitess; and his second, <sup>1</sup>Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmi king of Geshur; 4 and the fourth, <sup>a</sup>Adonijah the son of Haggith; and the fifth, 5 Shephatiah the son of Abital; and the sixth, Ithream, by Eglah 6 David's wife. These were born to David in Hebron. ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the 7 house of Saul. And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, 8 Wherefore hast thou <sup>1</sup>gone in unto my father's concubine? Then was Abner very wroth for the words of Ish-bosheth, and said, *Am I* <sup>a</sup>a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault 9 concerning this woman? <sup>a</sup>So do God to Abner, and more also, except, <sup>a</sup>as the LORD hath sworn to David, even so I 10 do to him; to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, 11 <sup>a</sup>from Dan even to Beer-sheba. And he could not answer Abner a word again, because he feared him. ¶ And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand 12 shall be with thee, to bring about all Israel unto thee. And he said, Well: I will make a league with thee: but one thing I require of thee, <sup>a</sup>that is, <sup>a</sup>Thou shalt not see my face, except thou first bring <sup>a</sup>Michal Saul's daughter, when thou comest to

<sup>a</sup> 1 Chr. 3. 1-4.  
<sup>b</sup> 1 Sam. 25. 43.  
<sup>c</sup> 1 Sam. 27. 8.  
<sup>d</sup> ch. 13. 37.  
<sup>e</sup> 1 Kiu. 1. 5. & 2. 5.  
<sup>f</sup> ch. 21. 8, 10.  
<sup>g</sup> ch. 10. 21.  
<sup>h</sup> Deut. 23. 18.  
<sup>i</sup> 1 Sam. 24. 14. ch. 9. 8.  
<sup>j</sup> Ruth 1. 17.  
<sup>k</sup> 1 Kin. 10. 2.  
<sup>l</sup> 1 Sam. 15. 28.  
<sup>m</sup> 1 Chr. 12. 23.  
<sup>n</sup> Judg. 20. 1.  
<sup>o</sup> So Gen. 43. 3.  
<sup>p</sup> 1 Sam. 18. 20.

<sup>1</sup> Or, *Daniel*, 1 Chr. 3. 1.

<sup>2</sup> Heb. *saying*.

**III. 3. Chileab**] In the duplicate passage (see marg.) David's second son is called *Daniel* (God is my judge), a name given to him in commemoration of the death of Nabal (1 Sam. xxv. 39). *Chileab* seems to be made up of the three first letters of the following Hebrew word, through an error of the transcriber, and intended to be erased.

*Talmi king of Geshur*] Talmi was the name of one of the sons of Anak at Hebron (Num. xiii. 22); this Talmi was perhaps of the same race.

*Geshur*] Where he reigned was in Bashan, and we know from Deut. iii. 11, that Og, king of Bashan, was of the "remnant of the giants." See 1 Sam. xxvii. 8 note.

4. *Adonijah*] The same who, when David was dying, aspired to the crown, and was put to death by Solomon.

*Shephatiah*] "God is judge." This is the same name as *Jehoshaphat*, only with the two elements composing it placed in inverted order. Nothing more is known of him or of his brother Ithream.

6. *Render*, "And it came to pass, while the war between the house of Saul and

the house of David lasted, that Abner assisted the house of Saul."

7. *Rizpah, the daughter of Aiah*] For the sequel of her history, see marg. ref. *Aiah*, was an Edomitish, or rather Horite name (Gen. xxxvi. 24).

8. The words *against Judah* are very obscure. If the text be correct, the words would seem to be *Ish-bosheth's*, who in his anger had charged Abner with being a vile partisan of Judah: Abner retorts, *Am I* (as you say) *a dog's head which belongeth to Judah, or on Judah's side? This day I show you kindness, &c., and this day thou chargest me with a fault, &c.*

12. *Whose is the land?* Meaning, Is not the land thine by God's promise?

13. David's motive in requiring the restitution of Michal was partly his affection for her, and his memory of her love for him; partly the wish to wipe out the affront put upon him in taking away his wife, by obtaining her return; and partly, also, a politic consideration of the effect on Saul's partisans of a daughter of Saul being David's queen.

- 14 see my face. And David sent messengers to Ish-bosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me <sup>a</sup>for an hundred foreskins of the Philistines. And Ish-bosheth sent, and took her from *her* husband, *even* from <sup>o</sup>Phaltiel the son of Laish. And her husband went with her <sup>o</sup>along weeping behind her to <sup>b</sup>Bahurim. Then said Abner unto him, Go, return. And he returned. ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David <sup>a</sup>in times past *to be* king over you: now then do *it*: <sup>a</sup>for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. And Abner also spake in the ears of <sup>a</sup>Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin. So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast. ¶ And Abner said unto David, I will arise and go, and <sup>a</sup>will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest <sup>a</sup>reign over all that thine heart desireth. And David sent Abner away; and he went in peace. ¶ And, behold, the servants of David and Joab came from *pur-suing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace. When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace. Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is it that* thou hast sent him away, and he is quite gone? Thou knowest Abner the son of Ner, that he came to deceive thee, and to know <sup>a</sup>thy going out and thy coming in, and to know all that thou doest. ¶ And when Joab was come out from David, he sent messengers after Abner, which brought him again from the

<sup>1</sup> Heb. *going and weeping*.<sup>2</sup> Heb. *both yesterday and the third day*.

14. *sent messengers to Ish-bosheth*] Not to Abner, for the league between David and Abner was a profound secret, but to Ish-bosheth who, David knew, must act, feeble as he was, at Abner's dictation. Abner's first act of overt allegiance to David was thus done at Ish-bosheth's bidding; and the effect of the humiliation laid upon Ish-bosheth in exposing his weakness to his own subjects, and so shaking their allegiance to him, was such that Abner needed to use no more disguise.

16. *Bahurim*] Best known as the residence of Shimei, and as the place where Jonathan and Ahimaaz were concealed in a well on the occasion of David's flight from Absalom (xvi. 5, xvii. 18). It seems to have been situated in the southern border of the tribe of Benjamin, and on the route from Jerusalem to the Jordan fords, since Phaltiel came from Mahanaim (ii. 8).

17. *Ye sought for David, &c.*] Cp. 1 Sam. xviii. 5. It was only by Abner's great influence that the elders of Israel had been

restrained hitherto from declaring for David, and this accounts for Ish-bosheth's helpless submission to his uncle's dictation.

20. *twenty men*] These were doubtless his official suite as Ish-bosheth's envoy to conduct Michal to David, but privy and consenting to his intrigue with David. It is remarkable that not a word should be said about the meeting of David and Michal.

21. Abner repeats the offer (r. 12); and the condition of Michal's return (r. 13) being now fulfilled, David accepts it, and the league between them was solemnly ratified at David's board, amidst the rites of hospitality.

24. Joab saw that if Abner was reconciled to David, his own post as second in the state would be forfeited; and then with characteristic unscrupulosity he proceeded to take Abner's life.

26. *the well of Sirah*] Nowhere else mentioned; according to Josephus, about two and a half miles from Hebron.

- 27 well of Sirah: but David knew *it* not. And when Abner was returned to Hebron, Joab <sup>a</sup>took him aside in the gate to speak with him <sup>b</sup>quietly, and smote him there <sup>c</sup>under the fifth *rib*,  
 28 that he died, for the blood of <sup>d</sup>Asahel his brother. ¶ And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the LORD for ever from the <sup>e</sup>blood of Abner the son of Ner: <sup>f</sup>let it rest on the head of Joab, and on all his father's house; and let there not <sup>g</sup>fail from the house of Joab one <sup>h</sup>that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread. So Joab and Abishai his brother slew Abner, because he had slain their brother <sup>i</sup>Asahel at Gibeon in the battle. ¶ And David said to Joab, and to all the people that *were* with him, <sup>j</sup>Rend your clothes, and <sup>k</sup>gird you with sackcloth, and mourn before Abner. And king David *himself* followed the <sup>l</sup>bier. And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. And the king lamented over Abner, and said,  
 Died Abner as a <sup>m</sup>fool dieth?  
 34 Thy hands *were* not bound, nor thy feet put into fetters: As a man falleth before <sup>n</sup>wicked men, *so* fellest thou.  
 35 ¶ And all the people wept again over him. And when all the people came <sup>o</sup>to cause David to eat meat while it was yet day, David sware, saying, <sup>p</sup>So do God to me, and more also, if I taste bread, or ought else, <sup>q</sup>till the sun be down. And all the people took notice of *it*, and it <sup>r</sup>pleased them: as whatsoever the king did pleased all the people. For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner. ¶ And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel? And I *am* this day <sup>s</sup>weak, though anointed king; and these men the sons of Zeruiah <sup>t</sup>be too hard for me: <sup>u</sup>the LORD shall reward the doer of evil according to his wickedness.  
 CHAP. 4. AND when Saul's son heard that Abner was dead in Hebron, <sup>v</sup>his hands were feeble, and all the Israelites were <sup>w</sup>troubled. And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the <sup>x</sup>other Rechab, the sons of Rimmon a Beerothite, of the children

<sup>1</sup> Or, *peaceably*.<sup>2</sup> Heb. *bloody*.<sup>3</sup> Heb. *be cut off*.<sup>4</sup> Heb. *bed*.<sup>5</sup> Heb. *children of iniquity*.<sup>6</sup> Heb. *was good in their eyes*.<sup>7</sup> Heb. *tender*.<sup>8</sup> Heb. *second*.<sup>a</sup> 1 Kin. 2. 5.<sup>b</sup> So ch. 20. 9.<sup>c</sup> 10.<sup>d</sup> ch. 4. 6.<sup>e</sup> ch. 2. 23.<sup>f</sup> 1 Kin. 2.<sup>g</sup> 32, 33.<sup>h</sup> Lev. 15. 2.<sup>i</sup> ch. 2. 23.<sup>j</sup> Josh. 7. 6.<sup>k</sup> ch. 1. 2, 11.<sup>l</sup> Gen. 37. 34.<sup>m</sup> ch. 13. 12.<sup>n</sup> ch. 12. 17.<sup>o</sup> Jer. 16. 7.<sup>p</sup> Ruth 1. 17.<sup>q</sup> ch. 1. 12.<sup>r</sup> ch. 19. 7.<sup>s</sup> See ch. 10.<sup>t</sup> 13.<sup>u</sup> 1 Kin. 2. 5,<sup>v</sup> 6, 33, 34.<sup>w</sup> Ps. 28. 4.<sup>x</sup> & 62. 12.<sup>y</sup> 2 Tim. 4. 14.<sup>z</sup> Ezr. 4. 4.<sup>aa</sup> Isai. 13. 7.<sup>ab</sup> Matt. 2. 3.

29. The curse of David proves that Joab was not justified as blood-revenger or Goel (v. 27) in taking away Abner's life.

that *leaneth on a staff*] Rather, a *crutch*. The phrase denotes one lame or infirm. For similar instances of hereditary disease and poverty as a punishment of great sin, see 1 Sam. ii. 31-33, 36; 2 K. v. 27; John ix. 2.

33. *lamented*] i.e. composed and sang the funeral dirge which follows (cp. i. 17).

*Died Abner, &c.*] i.e. The great and noble and valiant Abner had died as ignobly and as helplessly as the meanest churl!

34. *Thy hands were not bound, &c.*] This thought prepares the way for the solution; Abner had been treacherously murdered by wicked men.

35. *To eat meat, &c.*] Fasting was a sign of the deepest mourning (i. 12). The fast lasted till the sun was set.

IV. 2. *Beeroth*] See marg. ref. From Josh. ix. 17, it might have been expected that the population of Beeroth would be Canaanite. But from some unknown cause the Canaanite inhabitants of Beeroth had fled to Gittaim—perhaps the same as Gath—and continued there as sojourners. If this flight of the Beerothites took place at the time of Saul's cruel attack upon the Gibeonites (2 Sam. xxi. 1, 2), Baanah and Rechab may have been native Beerothites, and have been instigated to murder the son of Saul by a desire to avenge the blood of their countrymen. The fact of their being reckoned as Benjaminites is quite com-



<sup>c</sup> Josh. 18. 25.

<sup>d</sup> Neh. 11. 33.

<sup>e</sup> ch. 9. 3.

<sup>f</sup> 1 Sam. 20.  
1, 11.

<sup>g</sup> ch. 2. 23.

<sup>h</sup> 1 Sam. 19.  
2, 10, 11.  
& 23. 15.  
& 25. 20.

<sup>i</sup> Gen. 49. 16.  
1 Kin. 1. 20.  
Ps. 31. 7.

<sup>k</sup> ch. 1. 2, 4,  
15.

<sup>l</sup> Gen. 9. 5,  
6.

<sup>m</sup> ch. 1. 15.

<sup>n</sup> ch. 3. 32.

<sup>a</sup> 1 Chr. 11.

<sup>1-9</sup>  
<sup>b</sup> Gen. 20. 14.

of Benjamin: (for <sup>c</sup>Beeroth also was reckoned to Benjamin: 3 and the Beerothites fled to <sup>d</sup>Gittaim, and were sojourners there 4 until this day.) ¶ And <sup>e</sup>Jonathan, Saul's son, had a son *that was lame of his feet*. He was five years old when the tidings came of Saul and Jonathan <sup>f</sup>out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* <sup>g</sup>Mophibosheth. ¶ And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house 6 of Ish-bosheth, who lay on a bed at noon. And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him <sup>h</sup>under the fifth rib: and 7 Rechab and Baanah his brother escaped. For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, 8 and gat them away through the plain all night. And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, <sup>i</sup>which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed. 9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As the LORD liveth, who hath redeemed my soul out of all adversity, when* <sup>k</sup>one told me, saying, Behold, Saul is dead, <sup>l</sup>thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, <sup>m</sup>who *thought* that I would have given him a reward for 11 his tidings: how much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now <sup>n</sup>require his blood of your hand, and take you 12 away from the earth? And David <sup>o</sup>commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the <sup>p</sup>sepulchre of Abner in Hebron.

CHAP. 5. THEN <sup>a</sup>came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, <sup>b</sup>we are thy bone and thy

<sup>1</sup> Or, *Merib-baal*, 1 Chr. 8. 34. & 9. 40.

<sup>2</sup> Heb. *he was in his own eyes as a bringer, &c.*

<sup>3</sup> Or, *which was the reward I gave him for his tidings.*

patible with their being Canaanites by blood.

4. This mention of Mophibosheth seems to be inserted here partly to show that with the death of Ish-bosheth the cause of the house of Saul became hopeless, and partly to prepare the way for the subsequent mention of him (ix., xvi. 1-4, xix. 25).

5. *lay on a bed at noon*. Render, "was taking his midday rest," according to the custom of hot countries.

6. *as though they would have fetched wheat*. This is a very obscure passage, and the double repetition in vv. 6 and 7 of the murder of the king and of the escape of the assassin, is hard to account for. Rechab and Baanah came into the house under the pretence of getting grain, probably for the band which they commanded, out of the king's storehouse, and so contrived to get

access into the king's chamber; or, they found the wheat-carriers (the persons whose business it was to carry in grain for the king's household) just going into the king's house, and by joining them got into the midst of the house unnoticed. If the latter be the sense, the literal translation of the words would be: "And behold (or, and thither) there came into the midst of the house the carriers of wheat, and they (i.e. Rechab and Baanah) smote him, &c."

12. *cut off their hands, &c.* After they were dead. Their hands and feet were hung up in a place of public resort, both to deter others and also to let all Israel know that David was not privy to the murder of Ish-bosheth.

V. 1. Cp. marg. ref. The chronicler adds some interesting details (xii. 23-40) of the manner in which the various tribes

2 flesh. Also in time past, when Saul was king over us, 'thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, 'Thou shalt feed my people Israel, and thou shalt 3 be a captain over Israel. 'So all the elders of Israel came to the king to Hebron; / and king David made a league with them in Hebron 'before the LORD: and they anointed David king 4 over Israel. David was thirty years old when he began to 5 reign, 'and he reigned forty years. In Hebron he reigned over Judah 'seven years and six months: and in Jerusalem he reigned 6 thirty and three years over all Israel and Judah. ¶ And the king and his men went 'to Jerusalem unto 'the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not 7 come in hither: 'thinking, David cannot come in hither. Nevertheless David took the strong hold of Zion: 'the same is the 8 city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, 'that are hated of David's soul, 'he shall be chief and captain. 'Wherefore they said, The blind and the lame shall

Or, saying, David shall not, &c.

<sup>2</sup> Or, Because they had said, even the blind and the

lame, He shall not come into the house.

c 1 Sam. 18. 13.  
d 1 Sam. 18. 1, 12.  
Ps. 78. 71.  
See ch. 7. 7.  
e 1 Chr. 11. 3.  
/ 2 Kin. 11. 17.  
f Judg. 11. 11.  
g 1 Chr. 20. 31.  
h 29. 27.  
i ch. 2. 11.  
1 Chr. 3. 4.  
k Judg. 1. 21.  
l Josh. 15. 63.  
Judg. 1. 8.  
m 19. 11.  
n 1 Kin. 2. 10.  
o 8. 1.  
p 1 Chr. 11. 6-9.

from both sides of the Jordan came to Hebron to make David king, and of the joyful festivities on the occasion. The consummation to which events in God's Providence had been leading had now come. Saul and Jonathan, Abner and Ish-bosheth, were dead; David was already head of a very large portion of Israel; the Philistines, and perhaps the remnant of the Canaanites, were restless and threatening; and it was obviously the interest of the Israelitish nation to unite themselves under the sovereignty of the valiant and virtuous son of Jesse, their former deliverer, and the man designated by the word of God as their Captain and Shepherd. Accordingly he was at once anointed king over all Israel (cp. ii. 4 note).

3. before the LORD] Abiathar and Zadok the priests were both with David, and the Tabernacle and Altar may have been at Hebron, though the Ark was at Kirjath-jearim.

4. The age of David is conclusive as to the fact that the earlier years of Saul's reign (during which Jonathan grew up to be a man) are passed over in silence, and that the events narrated from 1 Sam. xiii. to the end of the Book did not occupy above ten years. If David was twenty years old at the time he slew Goliath, four years in Saul's service, four years of wandering from place to place, one year and four months in the country of the Philistines, and a few months after Saul's death, would make up the ten years necessary to bring him to the age of thirty.

6. David immediately after being anointed king of Israel, probably wished to signalise his accession by an exploit which would be popular with all Israel, and especially with

Saul's tribe, Benjamin. He discerned the importance of having Jerusalem for his capital both because it belonged as much to Benjamin as to Judah, and on account of its strong position.

Except thou take away the blind, &c.] Rather, "and (the Jebusite) spake to David, saying, Thou shalt not come hither, but the blind and the lame shall keep thee off," i.e. so far shalt thou be from taking the stronghold from us, that the lame and blind shall suffice to defend the place.

7. the stronghold of Zion] Or castle (1 Chr. xi. 5, 7). The ancient Zion was the hill on which the Temple stood, and the castle seems to have been immediately to the north of the Temple. The modern Zion lies to the south-west of the Temple.

the same is the city of David] The name afterwards given to it (r. 9), and by which it was known in the writer's time.

8. i.e. "Whosoever will smite the Jebusites, let him reach both the lame and the blind, who are the hated of David's soul, by the gutter or water-course, and he shall be chief." The only access to the citadel was where the water had worn a channel (some understand a subterranean channel), and where there was, in consequence, some vegetation in the rock. Joab (see marg. ref.) took the hint, and with all the activity that had distinguished his brother Asahel (ii. 18), climbed up first. The blind and the lame are either literally such, placed there in derision by the Jebusites who thought the stronghold impregnable, or they are the Jebusite garrison, so called in derision by David.

Wherefore they said, &c.] i.e. it became a proverb (as in 1 Sam. xix. 24). The pro-

- 9 not come into the house. ¶ So David dwelt in the fort, and called it "the city of David." And David built round about from 10 Milo and inward. And David 'wont on, and grew great, and 11 the LORD God of hosts *was* with him. ¶ And <sup>2</sup>Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, 12 and <sup>3</sup>masons: and they built David an house. And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's 13 sake. ¶ And <sup>4</sup>David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet 14 sons and daughters born to David. And <sup>5</sup>these *be* the names of those that were born unto him in Jerusalem; <sup>6</sup>Shammuah, and 15 Shobab, and Nathan, and Solomon, Ibhar also, and <sup>7</sup>Elishua, and 16 and Nepheg, and Japhia, and Elishama, and <sup>8</sup>Eliada, and 17 Eliphalet. ¶ <sup>9</sup>But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold. 18 The Philistines also came and spread themselves in "the valley 19 of Rephaim. And David <sup>10</sup>enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will 20 doubtless deliver the Philistines into thine hand. And David came to <sup>11</sup>Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that 21 place <sup>12</sup>Baal-perazim. And there they left their images, and 22 David and his men <sup>13</sup>burned them. ¶ And the Philistines came up yet again, and spread themselves in the valley of 23 Rephaim. And when <sup>14</sup>David enquired of the LORD, he said,
- <sup>1</sup> ver. 7.  
<sup>2</sup> 1 Kin. 5. 2.  
<sup>3</sup> 1 Chr. 14. 1.  
<sup>4</sup> Deut. 17. 17.  
<sup>5</sup> 1 Chr. 3. 9.  
<sup>6</sup> 14. 3.  
<sup>7</sup> 1 Chr. 3. 5.  
<sup>8</sup> 14. 4.  
<sup>9</sup> 1 Chr. 11. 16.  
<sup>10</sup> 14. 8.  
<sup>11</sup> ch. 23. 14.  
<sup>12</sup> Josh. 15. 8.  
<sup>13</sup> Isai. 17. 5.  
<sup>14</sup> ch. 2. 1.  
<sup>15</sup> 1 Sam. 23. 2.  
<sup>16</sup> 1.  
<sup>17</sup> 30. 8.  
<sup>18</sup> Isai. 28. 21.  
<sup>19</sup> Deut. 7. 5.  
<sup>20</sup> 25.  
<sup>21</sup> 1 Chr. 14. 12.  
<sup>22</sup> 1 Chr. 14. 13.  
<sup>23</sup> ver. 19.
- <sup>1</sup> Heb. *went going and growing.*  
<sup>2</sup> Heb. *hewers of the stone of the wall.*  
<sup>3</sup> Or, *Shimea*, 1 Chr. 3. 5.  
<sup>4</sup> Or, *Elishama*, 1 Chr. 3. 6.  
<sup>5</sup> Or, *Heeliada*, 1 Chr. 14. 7.  
<sup>6</sup> That is, *The plain of breaches.*  
<sup>7</sup> Or, *took them away.*

verb seems merely to have arisen from the blind and the lame being the *hated of David's soul*, and hence to have been used proverbially of any that were hated, or unwelcome, or disagreeable.

9. *David dwelt in the fort*] or stronghold, (as in v. 7) i.e. eventually, when the buildings were completed, which may not have been for two or three years. Milo appears to have been a fortress of some kind, the northern defence of the city of David, and to have been a part of the original Canaanite defences of Zion, as appears probable also from there having been a fortress called the *house of Milo* in the Canaanite city of Shechem. (Judg. ix. 6 note, and 20.) Milo may be the native name. Some identify it with the great platform called the Haram es Sherif.

*David built round about*] Probably meaning built his own house and other houses and streets, all, in short, that caused it to be called the *city of David*. (Cp. 1 Chr. xi. 8.) The buildings were within, on the south of Milo, so as to be protected by it on the north, as they were east, west, and south, by the precipitous ravines.

11. *Hiram king of Tyre*] Now mentioned for the first time. He survived David, and continued his friendship to Solomon (marg. ref.). The news of the capture of the city of the Jebusites had doubtless reached Tyre, and created a great impression of David's power.

17. *the hold*] Not the same place which is so named in vv. 7 and 9, but probably the cave (or hold) of Adullam (xxiii. 13). The invasion most probably took place before David had completed his buildings in the city of David; and is probably referred to in xxiii. 8-17.

20. *Baal-perazim*] *Master or possessor of breaches*, equivalent to *place of breaches*. It was on a hill near Gibeon (see marg. ref.).

21. *And there they left their images*] An indication of the precipitancy of their flight, and the suddenness with which the Israelites burst upon them like a "breach of waters." The A. V. rendering *burned them*, does not give a translation (cp. marg.), but a gloss, warranted by the explanation given in marg. ref.

23. *the mulberry trees*] Rather, the *Bacchar-tree*, and found abundantly near Mecca. It

Thou shalt not go up; *but* fetch a compass behind them, and  
24 come upon them over against the mulberry trees. And let it  
be, when thou <sup>c</sup>hearest the sound of a going in the tops of the  
mulberry trees, that then thou shalt bestir thyself: for then  
<sup>d</sup>shall the LORD go out before thee, to smite the host of the  
25 Philistines. And David did so, as the LORD had commanded  
him; and smote the Philistines from <sup>e</sup>Geba until thou come to  
<sup>f</sup>Gazer.

CHAP. 6. AGAIN, David gathered together all the chosen men of  
2 Israel, thirty thousand. And <sup>a</sup>David arose, and went with all  
the people that *were* with him from <sup>b</sup>Baale of Judah, to bring  
up from thence the ark of God, <sup>c</sup>whose name is called by the  
name of the LORD of hosts <sup>d</sup>that dwelleth between the cheru-  
3 bins. And they <sup>e</sup>set the ark of God <sup>f</sup>upon a new cart, and  
brought it out of the house of Abinadab that *was* in <sup>g</sup>Gibeah:  
and Uzzah and Ahio, the sons of Abinadab, drove the new cart.  
4 And they brought it out of <sup>h</sup>the house of Abinadab which *was*  
at Gibeah, <sup>i</sup>accompanying the ark of God: and Ahio went  
5 before the ark. And David and all the house of Israel played  
before the LORD on all manner of *instruments made of* fir wood,  
even on harps, and on psalteries, and on timbrels, and on cornets,  
6 and on cymbals. ¶ And when they came to <sup>j</sup>Nachon's thresh-  
ing-floor, Uzzah <sup>k</sup>put forth his hand to the ark of God, and took  
7 hold of it; for the oxen <sup>l</sup>shook it. And the anger of the LORD  
was kindled against Uzzah; and <sup>m</sup>God smote him there for his  
8 <sup>n</sup>error; and there he died by the ark of God. And David was

<sup>1</sup> Or, Baalah, that is Kirjath-jearim, Josh. 15. 9, 60.

<sup>2</sup> Or, at which the name, even

the name of the Lord of hosts, was called upon.

<sup>3</sup> Heb. made to ride.

<sup>4</sup> Or, The hill.

<sup>5</sup> Heb. with.

<sup>6</sup> Or, stumbled.

<sup>7</sup> Or, roughness.

<sup>c</sup> So 2 Kin. 7. 6.

<sup>d</sup> Judg. 4. 14.

<sup>e</sup> 1 Chr. 14. 16.

<sup>f</sup> Gibeon,

<sup>g</sup> Josh. 16. 10.

<sup>a</sup> 1 Chr. 13. 5, 6.

<sup>b</sup> 1 Sam. 4. 4.

<sup>c</sup> 1s. 10. 1.

<sup>d</sup> See Num. 7. 9.

<sup>e</sup> 1 Sam. 6. 7.

<sup>f</sup> 1 Sam. 7. 1.

<sup>g</sup> 1 Chr. 13. 9, he is called,

<sup>h</sup> Chidon.

<sup>i</sup> See Num. 4. 15.

<sup>j</sup> 1 Sam. 6. 19.

is very like the balsam-tree, and probably derives its name from the exudation of the sap in drops like tears when a leaf is torn off. Some think the valley of Baca (Ps. lxxxiv. 6) was so called from this plant growing there.

25. *Geba*] Better, as in marg. ref. *Gibeon*. *Gazer* should be "*Gezer*" (Josh. x. 33, &c.); it lay between the nether Bethhoron and the sea; on the direct route therefore which the Philistines, fleeing from Gibeon, would take. The exact site has now been identified (1 K. ix. 16 note).

VI. 1. *Again*] It should be, "and David again gathered," &c., i.e. after the previous gathering, either for his election to the kingdom (v. 1-3) or for the Philistine war (v. 17-25), he assembled them again for the peaceful purpose of bringing up the Ark to Mount Zion (see marg. ref.). The whole narrative indicates the progressive consolidation of David's power, and the settlement of his monarchy on strong foundations.

2. *from Baale of Judah*] See marg. and 1 Sam. vi. 21 note.

*whose name, &c.*] The literal rendering is, "Upon which is called the Name, the Name of Jehovah of Hosts, Who sits upon the Cherubim," i.e. the Ark which is called after the Lord of Hosts and bears His Name (see Deut. xxviii. 10; 1 K. viii. 43; Isai. iv. 1).

3. *the house of Abinadab in Gibeah*] Ra-

ther, on the hill (as in marg. and 1 Sam. vii. 1). It does not at all follow that Abinadab was still alive, nor can we conclude from Uzzah and Ahio being called sons of Abinadab, that they were literally his children. They may well have been sons of Eleazar and grandsons of Abinadab, or yet more remote descendants; since there is no distinct evidence that Abinadab was alive even when the ark was brought to Kirjath-jearim. The house may have retained the name of "the house of Abinadab" long after his death.

5. *played*] i.e. danced to music vocal and instrumental (see Judg. xvi. 25 note).

*cornets*] Rather, from the etymology of the Heb. word (*to shake*), and their being coupled with the *cymbals*, and being rendered *sistra* in the Vulg., some kind of instrument with bells or rings, which gave a sound by being shaken.

6. *shook it*] The use of the Heb. word here is unusual. Some take the word as in 2 K. ix. 33, and render the passage: *The oxen were throwing, or had thrown it down*, very likely by turning aside to eat what grain there might be on the threshing-floor.

7. *for his error*] The Heb. is difficult, and some prefer the reading of the parallel passage, *because...ask* (1 Chr. xiii. 10).

8. *displeased*] Grief allied to anger seems to be intended. Cp. 1 Sam. xv. 11 note. On the name of the place, cp. v. 20.

- displeased, because the LORD had <sup>1</sup>made a breach upon Uzzah: and he called the name of the place <sup>2</sup>Perez-uzzah to this day.
- <sup>a</sup> Ps. 110.  
120.  
See Luke  
5, 8, 9.  
<sup>i</sup> 1 Chr. 13.  
13.  
<sup>k</sup> 1 Chr. 13.  
14.  
<sup>l</sup> Gen. 30, 27.  
& 39, 5.
- <sup>m</sup> 1 Chr. 15.  
25.
- <sup>n</sup> Num. 4, 15.  
Josh. 3, 3.  
<sup>o</sup> See 1 Kin.  
8, 5.  
<sup>p</sup> 1 Chr. 15, 26.  
<sup>q</sup> See Exod.  
15, 20.  
Ps. 30, 11.  
<sup>r</sup> 1 Sam. 2.  
18.  
<sup>s</sup> 1 Chr. 15, 27.  
<sup>t</sup> 1 Chr. 15.  
28.  
<sup>u</sup> 1 Chr. 15.  
29.  
<sup>v</sup> 1 Chr. 16, 1.  
<sup>w</sup> 1 Chr. 15, 1.  
Ps. 132, 8.  
<sup>x</sup> 1 Kin. 8, 5,  
62, 63.  
<sup>y</sup> 1 Kin. 8.  
53.  
<sup>z</sup> 1 Chr. 16, 2.  
<sup>aa</sup> 1 Chr. 16, 3.
- 9 ¶ And <sup>a</sup>David was afraid of the LORD that day, and said, How  
10 shall the ark of the LORD come to me? So David would not  
remove the ark of the LORD unto him into the city of David:  
but David carried it aside into the house of Obed-edom <sup>the</sup>  
11 Gittite. <sup>k</sup>And the ark of the LORD continued in the house of  
Obed-edom the Gittite three months: and the LORD <sup>l</sup>blessed  
12 Obed-edom, and all his household. ¶ And it was told king  
David, saying, The LORD hath blessed the house of Obed-edom,  
and all that *pertaineth* unto him, because of the ark of God.  
<sup>m</sup>So David went and brought up the ark of God from the house  
13 of Obed-edom into the city of David with gladness. And it was  
*so*, that when <sup>n</sup>they that bare the ark of the LORD had gone six  
14 paces, he sacrificed <sup>o</sup>oxen and fatlings. And David <sup>p</sup>danced  
before the LORD with all *his* might; and David *was* girded  
15 <sup>q</sup>with a linen ephod. <sup>r</sup>So David and all the house of Israel  
brought up the ark of the LORD with shouting, and with the  
16 sound of the trumpet. ¶ And <sup>s</sup>as the ark of the LORD came  
into the city of David, Michal Saul's daughter looked through  
a window, and saw king David leaping and dancing before the  
17 LORD; and she despised him in her heart. ¶ And <sup>t</sup>they brought  
in the ark of the LORD, and set it in <sup>u</sup>his place, in the midst of  
the tabernacle that David had <sup>v</sup>pitched for it: and David <sup>w</sup>offered  
18 burnt offerings and peace offerings before the LORD. And as  
soon as David had made an end of offering burnt offerings and  
peace offerings, <sup>x</sup>he blessed the people in the name of the LORD  
19 of hosts. <sup>y</sup>And he dealt among all the people, *even* among the  
whole multitude of Israel, as well to the women as men, to  
every one a cake of bread, and a good piece *of flesh*, and a flagon

<sup>1</sup> Heb. *broken*.<sup>2</sup> That is, *The breach of Uzzah*.<sup>3</sup> Heb. *stretched*.

10. Obed-edom was a Levite of the family of Merari, being (1 Chr. xv. 18-24, xvi. 38) a son of Jeduthun, who was a Merarite. He was a porter, a player on the harp, and was one of the Levites specially designated to take part in the musical services on the occasion of bringing up the Ark to Zion, and to minister before it when brought up. He is called a *Gittite* perhaps from *Gath-Rimmon*, in Manasseh, which belonged to the Kohathites (Josh. xxi. 25). Marriage with a Kohathite, or some other cause, would account for his dwelling in a Kohathite city.

12. *with gladness*] Especially with joyful music and song (1 Chr. xv. 16, &c.).

13. The meaning is, not that they sacrificed oxen and fatlings every six steps, which would have been impossible, but that when—after the arrangement made by David for the Levites to carry the Ark (1 Chr. xv. 2, 12, 15) they had borne it successfully and with visible tokens of God's favour, out of the house of Obed-edom and six "steps" on the road to the city of David to the sound of the musical instruments,—then they stopped and offered solemn sacrifices. Possibly "the step" may have had a technical sense, and denoted a certain distance, say a *stadium*. Six such distances would have been nearly

a mile, and if the ground was difficult and steep, the successful progress of "those that bare the ark," so far, would have been a fit cause for a thanksgiving sacrifice.

14. *danced*] The Heb. word is found only here and in r. 16. It means "to dance in a circle," hence simply to *dance*. The parallel passage in 1 Chr. xv. 27 gives a widely different sense.

16. *she despised him in her heart*] In the days of Saul the Ark had been neglected (1 Chr. xiii. 3), and Saul had in everything shown himself to be an irreligious king. Michal seems to have been of a like spirit.

The whole section, 2 Sam. vi. 16-36, should be compared with 1 Chr. xv. 29-xvi. 43.

The *peace offerings* were with a special view to feasting the people. (Cp. 1 K. viii. 63-66.)

18. *he blessed the people*] So did Solomon (1 K. viii. 14).

19. *a good piece of flesh*] The word thus paraphrased is only found here and in marg. ref. A piece of meat from the peace offerings is probably meant. From the fact that the chronicler explains the preceding *cake* by the more common word *loaf*, but leaves this obscure word

- of wine. So all the people departed every one to his house.
- 20 ¶ Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who <sup>b</sup>uncovered himself to day in the eyes of the handmaids of his servants, as one of
- 21 the <sup>c</sup>vain fellows <sup>d</sup>shamelessly uncovereth himself! And David said unto Michal, *It was before the LORD,* <sup>e</sup>which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD. over Israel: therefore will I play
- 22 before the LORD. And I will yet be more vile than thus, and will be base in mine own sight: and <sup>f</sup>of the maidservants which
- 23 thou hast spoken of, of them shall I be had in honour. Therefore Michal the daughter of Saul had no child <sup>g</sup>unto the day of her death.

CHAP. 7. AND it came to pass, <sup>h</sup>when the king sat in his house, and the LORD had given him rest round about from all his

2 enemies; that the king said unto Nathan the prophet, See now, I dwell in <sup>i</sup>an house of cedar, <sup>j</sup>but the ark of God dwelleth

3 within <sup>k</sup>curtains. And Nathan said to the king, Go, do all that

4 <sup>l</sup>is <sup>m</sup>in thine heart; for the LORD <sup>n</sup>is with thee. ¶ And it came to pass that night, that the word of the LORD came unto Nathan,

5 saying, Go and tell <sup>o</sup>my servant David, Thus saith the LORD,

6 <sup>p</sup>Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in <sup>q</sup>any house <sup>r</sup>since the time that I brought up the children of Israel out of Egypt, even to this day, but have

7 walked in <sup>s</sup>a tent and in a tabernacle. In all <sup>t</sup>the places wherein I have <sup>u</sup>walked with all the children of Israel spake I a word with <sup>v</sup>any of the tribes of Israel, whom I commanded <sup>w</sup>to feed

<sup>1</sup> Or, openly.

<sup>2</sup> Or, of the handmaids of my servants.

<sup>3</sup> Heb. to my servant to David.

<sup>4</sup> any of the judges, 1 Chr. 17. 6.

<sup>a</sup> Ps. 30, title.

<sup>b</sup> ver. 14, 16. 1 Sam. 19. 24.

<sup>c</sup> Judg. 9. 4. <sup>d</sup> 1 Sam. 13. 14.

<sup>e</sup> & 15. 28.

<sup>f</sup> See 1 Sam. 15. 15.

<sup>g</sup> 1 Chr. 17. 1, &c.

<sup>h</sup> ch. 5. 11.

<sup>i</sup> See Acts 7. 40.

<sup>j</sup> Ex. 26. 1.

<sup>k</sup> & 30. 21.

<sup>l</sup> 1 Kin. 8. 17, 18.

<sup>m</sup> See 1 Kin. 5. 3.

<sup>n</sup> 1 Chr. 22. 8.

<sup>o</sup> 1 Kin. 8. 16.

<sup>p</sup> Ex. 40. 18, 19, 34.

<sup>q</sup> Lev. 26. 11.

<sup>r</sup> Deut. 23. 14.

<sup>s</sup> ch. 5. 2.

<sup>t</sup> Ps. 78. 71.

<sup>u</sup> Matt. 2. 6.

unexplained, one might infer that it was already obsolete and unknown in his time. The LXX. translates it a cake baked on the hearth; the Vulg. a piece of roast beef.

a flagon of wine] Rather, "a cake" of grapes or raisins (Hos. iii. 1; Cant. ii. 5), or made with oil or mead.

20. Then David returned, &c.] He had passed his house to accompany the Ark to the tabernacle he had pitched for it, when Michal saw him dancing. He now returns to bless his household. He had blessed the people (v. 18), but there were the inmates of his own house whom the customs of the age did not allow to be present, and so, with his usual considerate kindness and affection, David came to bless them also on this solemn occasion.

21. play] See v. 5 note. The speech might be paraphrased, Before the Lord which chose me, &c., yea, before the Lord have I danced. He humbles Michal's pride by the allusion to her father's rejection, and shows by Saul's example how little pride contributes to the stability of greatness. Therefore for his part he will not think anything done for the glory of God too mean for him; and if he cannot have honour from Saul's daughter, he will be content to be honoured by the maid-servants.

VII. 1. There is no indication how soon after the bringing up of the Ark these things occurred, but it was probably at no long interval.

2. Nathan the prophet] Here first mentioned, but playing an important part afterwards (c. g. xii. 1; 1 K. i. 10; 1 Chr. xxix. 29; 2 Chr. ix. 29). From the two last passages it appears that he wrote the history of David's reign, and a part at least of Solomon's. His distinctive title is the prophet, that of Gad the seer (cp. 1 Sam. ix. 9). He was probably much younger than David. In v. 3, he spoke his own private opinion; in v. 4, this was corrected by the word of the Lord.

6. have walked] Implying the frequent moving of the tabernacle, in the times of the Judges, as opposed to a settled resting in one place. The word tent, refers especially to the outward covering of skins, &c.: the tabernacle denotes the framework of boards and bars. Observe the constant reference to the Exodus and to the details as given in the Books of Moses.

7. the tribes of Israel] The duplicate passage reads judges (see marg. and cp. v. 11). But a comparison with such passages as Ps. lxxviii. 67, 68; 1 K. viii. 16; and 1 Chr. xxviii. 4, favours the reading "tribes," and

<sup>1</sup> 1 Sam. 16.  
 11, 12.  
<sup>11</sup> 1 Sam. 18.  
 14.  
 ch. 5. 10.  
<sup>1</sup> 1 Sam. 31. 6.  
 Ps. 13. 23.  
<sup>1</sup> Gen. 12. 2.  
<sup>2</sup> Ps. 44. 2.  
 Jer. 24. 6.  
 Amos 9. 15.  
<sup>4</sup> Ps. 89. 22.  
<sup>7</sup> Judg. 2. 14.  
 15, 16.  
 1 Sam. 12. 9,  
 11.  
<sup>8</sup> ver. 1.  
<sup>9</sup> Ex. 1. 21.  
 1 Kin. 11. 38.  
<sup>10</sup> 1 Kin. 2. 1.  
<sup>11</sup> Deut. 31. 16.  
 1 Kin. 1. 21.  
<sup>12</sup> 1 Kin. 8. 20.  
 Ps. 132. 11.  
<sup>13</sup> 1 Kin. 5. 5.  
 1 Chr. 22. 10.  
<sup>14</sup> ver. 10.  
<sup>15</sup> Ps. 89. 20,  
 27.  
<sup>16</sup> Ps. 89. 30,  
 31, 32, 33.

my people Israel, saying, Why build ye not me an house of cedar?  
 8 Now therefore so shalt thou say unto my servant David, Thus  
 saith the LORD of hosts, 'I took thee from the sheepcote, 'from  
 following the sheep, to be ruler over my people, over Israel:  
 9 and 'I was with thee whithersoever thou wentest, "and have  
 cut off all thine enemies, "out of thy sight, and have made thee  
 "a great name, like unto the name of the great *men* that *are* in  
 10 the earth. Moreover I will appoint a place for my people Israel,  
 and will "plant them, that they may dwell in a place of their  
 own, and move no more; "neither shall the children of wicked-  
 11 ness afflict them any more, as beforetime, and as "since the time  
 that I commanded judges *to be* over my people Israel, and have  
 "caused thee to rest from all thine enemies. Also the LORD  
 12 telleth thee 'that he will make thee an house. And "when thy  
 days be fulfilled, and thou "shalt sleep with thy fathers, "I will  
 set up thy seed after thee, which shall proceed out of thy bowels,  
 13 and I will establish his kingdom. "He shall build an house for  
 my name, and I will "establish the throne of his kingdom for  
 14 ever. <sup>b</sup>I will be his father, and he shall be my son. <sup>c</sup>If he  
 commit iniquity, I will chasten him with the rod of men, and  
 15 with the stripes of the children of men: but my mercy shall not

<sup>1</sup> Heb. from after.

<sup>2</sup> Heb. from thy face.

the phrase is a condensed one, the meaning of which is, that whatever tribe had in times past supplied the ruler of Israel, whether Ephraim in the days of Joshua, or Benjamin in the time of Saul, or Judah in that of David, God had never required any of those tribes to build a house in one of their cities.

[*an house of cedar*] See 1 K. vii. 2, 3, x. 17, 21; Jer. xxii. 14, 23. Beams of cedar marked a costly building. The cedar of Lebanon is a totally different tree from what we improperly call the red or Virginian cedar, which supplies the sweet-scented cedar wood, and is really a kind of juniper. The cedar of Lebanon is a close-grained, light-coloured, yellowish wood, with darker knots and veins.

10. *Moreover I will appoint, &c.*] It should be: *And I have appointed a place, &c., and have planted them, &c.* This was already done by the consolidation of David's kingdom. The contrast between this and *r. 11* is that of the troublous unsettled times of the Judges and the frequent servitudes of Israel in those times, with the settled prosperity and independence of the kingdom of David and Solomon.

12. The prophet, having detailed God's past mercies to David, now passes on to direct prophecy, and that one of the most important in the Old Testament.

*I will set up thy seed*] In one sense this manifestly refers to Solomon, David's successor and the builder of the Temple. But we have the direct authority of St. Peter (Acts ii. 30) for applying it to Christ the seed of David, and His eternal kingdom; and the title *the Son of David* given to the

Messiah in the Rabbinical writings, as well as its special application to Jesus in the New Testament, springs mainly from the acknowledged Messianic significance of this prophecy. (See also Isai. lv. 3; Acts xiii. 34.)

13. *He shall build an house, &c.*] For the fulfilment of this in the person of Solomon, see 1 K. viii. 16-20. For its application to Christ, see John i. 12; Eph. i. 20-22; 1 Tim. iii. 15; Heb. iii. 6, &c.; and Zech. vi. 12, 13.

*I will establish the throne of his kingdom for ever*] The words for *ever*, emphatically twice repeated in *r. 16*, show very distinctly that this prophecy looks beyond the succession of the kings of Judah of the house of David, and embraces the throne of Christ, according to the Angel's interpretation given in Luke i. 31-33, where the reference to this passage cannot be mistaken. This is also brought out fully in Ps. lxxxix. 29, 36, 37. See also Dan. vii. 13, 14; Isai. ix. 6, 7; Jer. xxiii. 5, 6, xxxiii. 14-21; Ezek. xxxiv. 24; Zech. xii. 7, 8; Hos. iii. 5, &c.

14. *I will be his father, &c.*] In marg. ref. the equivalent expressions are applied to David. In Heb. i. 5, this text is applied to Christ. But in 1 Chr. xvii. 13, xxii. 9, 10, xxviii. 6, it is expressly appropriated to Solomon.

*with the rod of men, &c.*] *i.e.* such a chastisement as men inflict upon their children, to correct and reclaim them, not to destroy them. The whole clause is omitted in 1 Chr. xvii. 13.

15. *my mercy shall not depart, &c.*] Hence Isaiah's saying, *the sure mercies of David* (lv. 3), *i.e.* unfailing, lasting mercies: mercies

depart away from him, <sup>d</sup>as I took it from Saul, whom I put away  
 16 before thee. And <sup>e</sup>thine house and thy kingdom shall be estab-  
 lished for ever before thee: thy throne shall be established for  
 17 ever. According to all these words, and according to all this  
 18 vision, so did Nathan speak unto David. ¶ Then went king  
 David in, and sat before the LORD, and he said, <sup>f</sup>Who am I, O  
 LORD GOD? and what is my house, that thou hast brought me  
 19 hitherto? And this was yet a small thing in thy sight, O LORD  
 GOD; <sup>g</sup>but thou hast spoken also of thy servant's house for a  
 great while to come. <sup>h</sup>And is this the manner of man, O LORD  
 20 GOD? And what can David say more unto thee? for thou,  
 21 LORD GOD, knowest thy servant. For thy world's sake, and  
 according to thine own heart, hast thou done all these great  
 22 things, to make thy servant know them. Wherefore <sup>i</sup>thou art  
 great, O LORD GOD: for <sup>j</sup>there is none like thee, neither is there  
 any God beside thee, according to all that we have heard with  
 23 our ears. And <sup>k</sup>what one nation in the earth is like thy people,  
 even like Israel, whom God went to redeem for a people to him-  
 self, and to make him a name, and to do for you great things  
 and terrible, for thy land, before <sup>l</sup>thy people, which thou re-  
 deemedst to thee from Egypt, <sup>m</sup>from the nations and their gods?  
 24 For <sup>n</sup>thou hast confirmed to thyself thy people Israel to be a  
 people unto thee for ever: <sup>o</sup>and thou, LORD, art become their  
 25 God. And now, O LORD GOD, the word that thou hast spoken  
 concerning thy servant, and concerning his house, establish it  
 26 for ever, and do as thou hast said. And let thy name be mag-  
 nified for ever, saying, The LORD of hosts is the God over  
 Israel: and let the house of thy servant David be established  
 27 before thee. For thou, O LORD of hosts, God of Israel, hast  
<sup>p</sup>revealed to thy servant, saying, I will build thee an house:  
 therefore hath thy servant found in his heart to pray this prayer  
 28 unto thee. And now, O LORD GOD, thou art that God, and <sup>q</sup>thy  
 words be true, and thou hast promised this goodness unto thy  
 29 servant: therefore now <sup>r</sup>let it please thee to bless the house of

<sup>d</sup> 1 Sam. 15.<sup>e</sup> 23, 24.<sup>f</sup> 1's. 39, 36,<sup>g</sup> 37.<sup>h</sup> John 12. 34.<sup>i</sup> Gen. 32. 10.<sup>j</sup> ver. 12.<sup>k</sup> Isai. 55. 6.<sup>l</sup> Gen. 18. 10.<sup>m</sup> Ps. 130. 1.<sup>n</sup> 1 Chr. 16.<sup>o</sup> 25.<sup>p</sup> 2 Chr. 2. 5.<sup>q</sup> Ps. 43. 1.<sup>r</sup> & 86. 10.<sup>s</sup> Jer. 10. 6.<sup>t</sup> Deut. 3. 21.<sup>u</sup> 1 Sam. 2. 2.<sup>v</sup> Ps. 89. 6.<sup>w</sup> Isai. 45. 5.<sup>x</sup> Deut. 4. 7,<sup>y</sup> 32, 34.<sup>z</sup> Ps. 147. 20.<sup>aa</sup> Deut. 8. 21.<sup>ab</sup> Neh. 1. 10.<sup>ac</sup> Deut. 26. 18.<sup>ad</sup> Gen. 17. 7.<sup>ae</sup> Ex. 6. 7.<sup>af</sup> John 17. 17.<sup>1</sup> Heb. law.<sup>2</sup> Heb. opened the ear, Ruth 4. 4.  
1 Sam. 9. 15.<sup>3</sup> Heb. be thou pleased and  
bless.

which are like streams of water that never dry up (Isai. xxxiii. 16; Jer. xv. 18). This is explained in v. 16, where the word *established* is the same word as is rendered *sure* in Isaiah.

*before thee*] *Before Me* is probably the true reading in vv. 15, 16 (if the rest of the text be sound), according to the analogy of Jer. xxxv. 19, 1 Sam. ii. 30, 35, and many other places; whereas the idea contained in the reading, *before thee*, is unparalleled. But the reading in 1 Chr. xvii. 13 is quite different: "*As I took it from him that was before thee*," meaning Saul, which gives a very good sense, and suggests that the text here may have been corrupted.

18. *sat before the LORD*] In the tent where the Ark was. Standing or kneeling was the usual attitude of prayer (1 K. viii. 22, 54, 55; but cp. Ex. xvii. 12). Modern commentators mostly take the word here in the sense of *waiting*, *abiding*, not *sitting*: but *sat* is the natural rendering. David sat down to meditate, and then rose up to pray.

19. *is this the manner of man*] Cp. 1 Chr. xvii. 17. Our passage may be thus understood: *But this is the law (or prerogative) of a great man to found dynasties which are to last into the far future.* David expresses his astonishment that he, of such humble birth, and one so little in his own eyes, should not only be raised to the throne, but be assured of the perpetuity of the succession in his descendants, as if he were a man of high degree.

23. *the nations and their gods*] i.e. the people and the idols of Canaan.

27. *therefore hath thy servant found in his heart, &c.*] The promises of God are the true guide to the prayers of His people. We may dare to ask anything, how great soever it may be, which God has promised to give. In this and the two following verses David expresses the same wonder at the riches of God's grace, and the same expectation founded on that grace, which St. Paul does in such passages as Eph. i. 5-7, ii. 7, &c. marg. reff.



thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed <sup>r</sup>for ever.

<sup>r</sup> ch. 22. 51.

<sup>a</sup> 1 Chr. 18. 1, &c.

<sup>b</sup> Num. 24. 17.

<sup>c</sup> ver. 6, & 14.

<sup>d</sup> Judg. 3. 18.

<sup>e</sup> 2 Kin. 17. 3.

<sup>f</sup> 1 Sam. 14. 47.

<sup>g</sup> See Gen.

15. 18.

<sup>h</sup> Josh. 11. 6.

<sup>i</sup> 1 Kin. 11.

23, 24, 25.

<sup>k</sup> ver. 2.

<sup>l</sup> ver. 14.

<sup>m</sup> ch. 7. 9.

<sup>n</sup> See 1 Kin.

10. 16.

**CHAP. 8.** AND <sup>a</sup>after this it came to pass, that David smote the Philistines, and subdued them: and David took <sup>1</sup>Metheg-ammah 2 out of the hand of the Philistines. ¶ And <sup>b</sup>he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And <sup>c</sup>so the Moabites <sup>c</sup>became David's 3 servants, and <sup>d</sup>brought gifts. ¶ David smote also <sup>2</sup>Hadadezer, the son of Rehob, king of <sup>e</sup>Zobah, as he went to recover <sup>f</sup>his 4 border at the river Euphrates. And David took <sup>3</sup>from him a thousand <sup>4</sup>chariots, and seven hundred horsemen, and twenty thousand footmen: and David <sup>g</sup>houghed all the chariot horses, 5 but reserved of them <sup>h</sup>for an hundred chariots. <sup>h</sup>And when the Syrians of Damascus came to succour Hadadezer king of Zobah, 6 David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus: and the Syrians <sup>i</sup>became servants to David, and <sup>j</sup>brought gifts. <sup>k</sup>And the LORD 7 preserved David whithersoever he went. And David took <sup>l</sup>the shields of gold that were on the servants of Hadadezer, and 8 brought them to Jerusalem. And from <sup>5</sup>Betah, and from <sup>6</sup>Berothai, cities of Hadadezer, king David took exceeding much 9 brass. ¶ When <sup>7</sup>Toi king of Hamath heard that David had

<sup>1</sup> Or, *The bride of Ammah.*

<sup>2</sup> Or, *Hadadezer*, 1 Chr.

18. 3.

<sup>3</sup> Or, *of his.*

<sup>4</sup> As 1 Chron. 18. 4.

<sup>5</sup> Or, *Tibhath.*

<sup>6</sup> Or, *Chun*, 1 Chr. 18. 8.

<sup>7</sup> *Tou*, 1 Chr. 18. 9.

VIII. *Metheg-ammah* must be the name of some stronghold which commanded Gath, and the taking of which made David master of Gath and her towns.

2. David took great numbers of the Moabites prisoners of war, and made them lie down on the ground, and then divided them by a measuring line into three parts, putting two-thirds to death, and saving alive one-third. The cause of the war with the Moabites, who had been very friendly with David (1 Sam. xxii. 3, 4), and of this severe treatment, is not known. But it seems likely, from the tone of Ps. lx. that David had met with some temporary reverse in his Syrian wars, and that the Moabites and Edomites had treacherously taken advantage of it, and perhaps tried to cut off his retreat.

3. *Hadadezer*] Not (see marg.) *Hadadezer*. *Hadadezer*, is the true form, as seen in the names *Benhadad*, *Hadad* (1 K. xv. 18, &c., xi. 14, &c.). *Hadad* was the chief idol, or sun-god, of the Syrians.

*to recover his border*] Literally, *to cause his hand to return*. The phrase is used sometimes literally, as e.g. Ex. iv. 7; 1 K. xiii. 4; Prov. xix. 24; and sometimes figuratively, as Issai. i. 25, xiv. 27; Am. i. 8; Ps. lxxiv. 11. The exact force of the metaphor must in each case be decided by the context. If, as is most probable, this verse relates to the circumstances more fully detailed in x. 15-19, the meaning of the phrase here will be *when he (Hadadezer) went to renew his attack*

(upon Israel), or *to recruit his strength against Israel, at the river Euphrates.*

4. *seven hundred horsemen*] It should be *seven thousand*, as in 1 Chr. xviii. 4.

5. *Syrians of Damascus*] The Syrians (Aram), whose capital was Damascus, were the best known and most powerful. Damascus (written Darnesek in marg. refl., according to the late Aramean orthography) is first mentioned in Gen. xv. 2. According to Nicolaus of Damascus, cited by Josephus, the Syrian king's name was Hadad.

6. *garrisons*] The word is used for *officers* in 1 K. iv. 5, 19, and some think that that is its meaning here. Perhaps, however, it is best to take it with the A. V. in the same sense as in 1 Sam. x. 5, xiii. 3.

*brought gifts*] Rather, "tribute" (and in v. 2); meaning they became subject and tributary.

8. *Betah and Berothai*] These names (see also marg.) have not been identified with certainty.

*exceeding much brass*] "Wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass" (1 Chr. xviii. 8). The LXX. and Vulg. both add these words here, so that perhaps they have fallen out of the Hebrew text. For the existence of metals in Lebanon or Antilebanon, see Deut. viii. 9.

9. *Hamath*] This appears as an independent kingdom so late as the time of Sennacherib (Isai. xxxvii. 13). But in the time of Nebuchadnezzar, both Hamath and Arpad

10 smitten all the host of Hadadezer, then Toi sent <sup>10</sup> Joram his son unto king David, to <sup>1</sup> salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer <sup>2</sup> had wars with Toi. And Joram <sup>3</sup> brought with him vessels of silver, and vessels of gold, and vessels of brass: which also king David <sup>4</sup> did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued; of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. ¶ And David <sup>5</sup> put him a name when he returned from <sup>6</sup> smiting of the Syrians in <sup>7</sup> the valley of salt, <sup>8</sup> *being* eighteen thousand men. And he put garrisons in Edom; throughout all Edom put he garrisons, and <sup>9</sup> all they of Edom became David's servants. <sup>10</sup> And the LORD preserved David <sup>11</sup> whithersoever he went. ¶ And David reigned over all Israel; and David executed judgment and justice unto all his people. 16 <sup>12</sup> And Joab the son of Zeruiah *was* over the host; and <sup>13</sup> Jehoshaphat the son of Ahilud *was* <sup>14</sup> recorder; and <sup>15</sup> Zadok the son of Abitub, and Ahimelech the son of Abiathar, *were* the priests; 18 and Seraiah *was* the <sup>16</sup> scribe; <sup>17</sup> and Benaiah the son of Jehoiada *was* over both the <sup>18</sup> Cherethites and the Pelethites; and David's sons *were* <sup>19</sup> chief rulers.

**CHAP. 9.** AND David said, Is there yet any that is left of the house of Saul, that I may <sup>1</sup> shew him kindness for Jonathan's sake? 2 And *there was* of the house of Saul a servant whose name *was* <sup>2</sup> Ziba. And when they had called him unto David, the king said 3 unto him, *Art thou Ziba?* And he said, Thy servant *is* he. And the king said, *Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?* And Ziba said unto the king, Jonathan hath yet a son, *which is* <sup>3</sup> lame on his feet.

<sup>1</sup> Heb. ask him of peace.

<sup>2</sup> Heb. *was* a man of wars with.

<sup>3</sup> Heb. in his hand *were*.

<sup>4</sup> Heb. his smiting.

<sup>5</sup> Or, slaying.

<sup>6</sup> Or, remembrance, or

writer of chronicles.

<sup>7</sup> Or, secretary.

<sup>8</sup> Or, prince, ch. 20. 26.

<sup>10</sup> 1 Chr. 18. 10, Hadad-rum.

<sup>11</sup> 1 Kin. 7. 61. 1 Chr. 18. 11. & 26. 26.

<sup>12</sup> 2 Kin. 14. 7. <sup>13</sup> See 1 Chr. 18. 12.

<sup>14</sup> Ps. 60, title. <sup>15</sup> Gen. 27. 29, 37, 40.

<sup>16</sup> Num. 24. 18. <sup>17</sup> ver. 6. <sup>18</sup> ch. 19. 13. & 20. 23.

<sup>19</sup> 1 Chr. 11. 6. & 18. 15.

<sup>20</sup> 1 Kin. 4. 3. <sup>21</sup> 1 Chr. 24. 3. <sup>22</sup> 1 Chr. 18. 17.

<sup>23</sup> 1 Sam. 30. 15. <sup>24</sup> 1 Sam. 13. 3.

<sup>25</sup> & 20. 14, 15, 16, 17, 42. <sup>26</sup> Prov. 27. 10.

<sup>27</sup> ch. 16. 1. & 19. 17, 29. <sup>28</sup> 1 Sam. 20. 14.

<sup>29</sup> ch. 4. 4.

appear to have been incorporated in the kingdom of Damascus (Jer. xlix. 23).

10. Joram] Or, more probably, Hadoram. See marg.

12. Syria] Rather, as in 1 Chr. xviii. 11, Edom, which is manifestly the right reading, both because Edom, Moab, and Ammon are so frequently joined together, and because David's Syrian spoil is expressly mentioned at the end of the verse. [The Hebrew letters for Aram (Syria) and Edom are very similar.]

13. the Syrians] Read the Edomites, as in marg. ref. (cp. Ps. lx. title), and as the context (v. 14) requires. For a further account of this war of extermination with Edom, see 1 K. xi. 15, 16. The war with Edom was of some duration, not without serious reverses and dangers to the Israelites (v. 2 note). The different accounts probably relate to different parts of the campaign.

16-18. For a similar account of the officers of Solomon's kingdom, see 1 K. iv. 1-6, where Jehoshaphat is still the recorder, and Benaiah is advanced to be captain of the host in the room of Joab. The recorder seems to have been a high officer of state, a kind of

chancellor, whose office was to keep a record of the events of the kingdom for the king's information, and hence he would naturally be the king's adviser. See Esth. vi. 1, 2; Isai. xxxvi. 22; 2 Chr. xxxiv. 8. Such an officer is found among the ancient Egyptians and Persians.

Ahimelech the son of Abiathar] According to 1 Sam. xxii. 9-23, Abiathar, Zadok's colleague, was the son of Ahimelech. Abiathar the son of Ahimelech continued to be priest through the reign of David. (Cp. also 1 K. i. 7, 42, ii. 22-27.) It almost necessarily follows that there is some error in the text.

the scribe] Or secretary of state (2 K. xii. 10, xviii. 37), different from the military scribe (Judg. v. 14 note).

18. the Cherethites and the Pelethites] See marg. ref. note.

chief rulers] The word *cohen*, here rendered a chief ruler, is the regular word for a priest. In the early days of the monarchy the word *cohen* had not quite lost its etymological sense, from the root meaning to minister, or manage affairs, though in later times its technical sense alone survived.

- \* ch. 17. 27. 4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of \*Machir, the son of 5 Ammiel, in Lo-debar. Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.
- 6 ¶ Now when <sup>1</sup>Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, 7 Behold thy servant! And David said unto him, Fear not; <sup>2</sup>for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou 8 shalt eat bread at my table continually. And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon
- <sup>3</sup> 1 Sam. 24. 14. 9 such <sup>4</sup>a dead dog as I *am*? ¶ Then the king called to Ziba, Saul's servant, and said unto him, <sup>5</sup>A I have given unto thy master's son 10 all that pertained to Saul and to all his house. Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son <sup>6</sup>shall eat bread 11 always at my table. Now Ziba had <sup>7</sup>fifteen sons and twenty servants. Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, <sup>8</sup>so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at 12 my table, as one of the king's sons. And Mephibosheth had a young son, <sup>9</sup>whose name was Micha. And all that dwelt in the 13 house of Ziba *were* servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem: <sup>10</sup>for he did eat continually at the king's table: and <sup>11</sup>was lame on both his feet.
- <sup>1</sup> 1 Chr. 8. 34. <sup>12</sup> ver. 7, 10. <sup>13</sup> ver. 3.

<sup>1</sup> Called, *Merib-baal*, 1 Chr. 8. 34.

IX. 4. David reaped the fruit of his kindness to Mephibosheth; for, when he fled from Absalom, Machir, the son of Ammiel, was one of those who were most liberal in providing him and his army with necessities (marg. ref.). According to 1 Chr. iii. 5, Ammiel (called inversely *Eliam*, xi. 3) was the father of Bath-sheba. If this be the same Ammiel, Machir would be Bath-sheba's brother. However, the name is not a very uncommon one (Num. xiii. 12; 1 Chr. xxvi. 5, &c.).

*Lo-debar*] Evidently on the east of Jordan, and in the neighbourhood of Ish-bosheth's capital, Mahanaim (xvii. 27), but not identified by any modern traveller. Thought by some, not improbably, to be the same as Debir (Josh. xiii. 26).

6. *Mephibosheth*] Also called *Merib-baal* (and *Meri-baal*, probably by a clerical error, 1 Chr. ix. 40). The two names seem to have the same meaning: *Bosheth*, *shame*, being the equivalent for *Baal*, and *Mephi* (*scattering* or *destroying*, being equivalent to *Merib* (*contending with*)). Cp. Ish-bosheth and Esh-baal, Jerub-baal and Jerub-besheth.

*he fell on his face*] In fear. Such generosity to a fallen rival as David showed in restoring him his paternal property seemed to him scarcely credible.

8. Mephibosheth's humility of expression,

even in the mouth of an Oriental, is painful. It was perhaps in part the result of his helpless lameness, and of the other misfortunes of his life.

*a dead dog*] The wild dogs of the East, which still abound in every town, are the natural objects of contempt and dislike.

9. *Saul's servant*] Josephus calls him one of Saul's freedmen. The difference this would make in Ziba's position would only be that instead of paying in the fruits of the confiscated land to David, he would have to pay them to Mephibosheth.

10. *fifteen sons*, &c.] See xix. 17, marg. ref.

11. *said the king*] There is nothing in the Hebrew to warrant the insertion of these words. The words are, "So Mephibosheth ate at my table as one of the king's sons." Only it follows that the narrator is David himself.

12. Mephibosheth was five years old at Saul's death. He may have been thirteen at David's accession to the throne of Israel. In the eighth year of David's reign over all Israel he would have been twenty-one. His having a son at this time indicates that we are about the tenth year of David's reign.

*Micha*] Or *Micah*; who, as far as we know, was Mephibosheth's only son, and had a numerous posterity (marg. ref.).

**CHAP. 10.** AND it came to pass after this, that the <sup>a</sup>king of the <sup>a</sup>1 Chr. 19. 1, &c.  
 children of Ammon died, and Hanun his son reigned in his  
 2 stead. Then said David, I will shew kindness unto Hanun the  
 son of Nahash, as his father shewed kindness unto me. And  
 David sent to comfort him by the hand of his servants for his  
 father. And David's servants came into the land of the children  
 3 of Ammon. And the princes of the children of Ammon said  
 unto Hanun their lord, 'Thinkest thou that David doth honour  
 thy father, that he hath sent comforters unto thee? hath not  
 David *rather* sent his servants unto thee, to search the city, and  
 4 to spy it out, and to overthrow it? Wherefore Hanun took  
 David's servants, and shaved off the one half of their beards,  
 and cut off their garments in the middle, <sup>b</sup>*even* to their buttocks,  
 5 and sent them away. When they told *it* unto David, he sent to  
 meet them, because the men were greatly ashamed: and the  
 king said, Tarry at Jericho until your beards be grown, and *then*  
 6 return. ¶ And when the children of Ammon saw that they  
 'stank before David, the children of Ammon sent and hired <sup>c</sup>the  
 Syrians of Beth-rehob, and the Syrians of Zoba, twenty thou-  
 sand footmen, and of king Maacah a thousand men, and of <sup>d</sup>Ish-  
 7 tob twelve thousand men. ¶ And when David heard of *it*, he  
 8 sent Joab, and all the host of <sup>e</sup>the mighty men. And the chil-  
<sup>c</sup> Gen. 34. 30. Ex. 5. 21. 1 Sam. 13. 4. d ch. 8. 3, 5. e ch. 23. 8.

<sup>1</sup> Heb. *In thine eyes doth David.*

<sup>2</sup> Or, *the men of Tob.* See Judg. 11. 3, 5.

X. On comparing this whole chapter with viii. 3-13, and 1 Chr. xix. with 1 Chr. xviii., it seems not improbable that they are two accounts of one and the same war; the former account (viii. 3-13) being inserted out of its chronological order. The numbers slain on both occasions, 42,000 (viii. 4, 5), 40,000 (x. 18), 700 (viii. 4, x. 18), the seat of war, the mention of the Euphrates, the persons engaged—David, Joab, and Abishai on one side, Hadarezer and the vassal kings on the other—are too similar to make it probable that they belong to two different wars.

1. *the king*] In marg. ref. *Nahash, king*, &c. The interval between the two events, not less than fifty years, and possibly more, is against his being the same as the Nahash of 1 Sam. xi.

The Ammonites are almost always spoken of as *the children of Ammon*, from the name of their first ancestor Ben-ammi (Gen. xix. 38).

*Hanun*] The equivalent of the Carthaginian *Hanno*, from the same root as the Hebrew, *Hananiah, Johanan, Hannah*, &c. The same name appears in composition with Baal in Baal-Hanan, an Aramean king (Gen. xxxvi. 33, 39).

2. The history does not record any instance of Nahash's kindness to David, but the enmity of the house of Nahash against Saul may have disposed him favourably towards Saul's enemy David, and if there was any family connexion between David's house and Nahash (xvii. 25) this may have increased the friendship.

3. *the princes*, &c.] Cp. Rehoboam's advisers (1 K. xii. 10, 11). It is not improbable

that David's severe treatment of Moab (viii. 2) was in part the cause of the fear of the Ammonites that a similar treatment was in store for themselves.

4. In 1 Chr. xix. 4, more concisely "*shaved*." Cutting off a person's beard is regarded by the Arabs as an indignity equal to flogging and branding among ourselves. The loss of their long garments, so essential to Oriental dignity, was no less insulting than that of their beards.

6. *stank*, &c.] A strong figure for to be odious or detested. Cp. marg. ref.

*the Syrians of Beth-rehob*] If identical with the Mesopotamians of 1 Chr. xix. 6, Beth-rehob is the same as *Rehoboth by the river* (Gen. xxxvi. 37). Others think *Beth-rehob* (*Rehob v.* 8) the same as the *Rehob* and *Beth-rehob* of Num. xiii. 21, near Hamath (perhaps the modern ruin of Hunin). If so, Beth-rehob, as well as Tob, must have been a colony of Aram Naharaim (cp. the numbers in 1 Chr. xix. 7 and here).

*Syrians of Zoba*] Cp. 1 Sam. xiv. 47 note. *king Maacah*] Read the "*King of Maacah*" (1 Chr. xix. 6, 7). For the position of Maacah, see Deut. iii. 14; Josh. xii. 5. It appears to have been a very small state, since its king only brought a thousand men into the field.

*Ish-tob*] See marg. *Tob* was the district whither Jephthah fled when driven out by the Gileadites.

7. This sufficiently indicates the greatness of the danger to Israel from this formidable league of Ammonites and Syrians.

8. *came out*] From their city, Rabbah (Deut. iii. 11), 15 or 20 miles from Medeba, where (1 Chr. xix. 7) the Syrian army was

/ ver. 6.

\* Deut. 31. 6.

\* 1 Sam. 4. 9.

1 Cor. 16. 13.

\* 1 Sam. 3. 18.

\* 1 Chr. 19.

18,

footmen.

\* ch. 8. 6.

\* 1 Chr. 20. 1.

dren of Ammon came out, and put the battle in array at the entering in of the gate: and <sup>f</sup>the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field. When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians: and the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. <sup>g</sup>Be of good courage, and let us <sup>h</sup>play the men for our people, and for the cities of our God: and <sup>i</sup>the Lord do that which seemeth him good. ¶ And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him. And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem. ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together. And Hadarezer sent, and brought out the Syrians that were beyond <sup>1</sup>the river: and they came to Helam; and <sup>2</sup>Shobach the captain of the host of Hadarezer went before them. And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand <sup>k</sup>horsemen, and smote Shobach the captain of their host, who died there. And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and <sup>l</sup>served them. So the Syrians feared to help the children of Ammon any more.

**CHAP. 11.** AND it came to pass, <sup>3</sup>after the year was expired, at the time when kings go forth to battle, that <sup>a</sup>David sent Joab, and

<sup>1</sup> That is, Euphrates.<sup>2</sup> Or, Shophach, 1 Chr. 19. 18.<sup>3</sup> Heb. at the return of the year, 1 Kin. 20. 22, 26. 2 Chr. 38. 10.

encamped. Medeba (modern *Madaba*) was taken from Sihon (Num. xxi. 30), and fell to Reuben (Josh. xiii. 9, 16); in the reign of Ahaz it seems to have returned to Moab (Isai. xv. 2), and in the time of the Macabees to the Amorites (1 Macc. ix. 36, 37). In Christian times it was a bishop's see.

in the field] i.e. in the plain below the round rocky hill on which the city stood.

9. The two armies of the Ammonites and the Syrians were drawn up facing one another; the Ammonites supported by the city Rabbah behind them; the Syrians in great force, with numerous chariots able to manœuvre in the plain in front of Medeba. If Joab advanced against either, he would have the other in his rear.

12. for the cities of our God] This rather indicates that the relief of Medeba was one of the immediate objects in view, and consequently that at this time Medeba was still in the possession of the Reubenites. To prevent an Israelite city falling into the hands of a heathen people, and the rites of

Moloch being substituted for the worship of Jehovah, was a very urgent motive to valour.

14. Joab returned] The great strength of Rabbah made it hopeless to take it by assault, and the Syrians were not sufficiently broken (v. 15) to make it safe to undertake a regular siege.

16. Helam] The place is unknown. Some prefer the translation of the Latin Vulgate, *their host came*.

18. seven hundred chariots] More probable than the seven thousand of 1 Chr. xix. 18. The frequent errors in numbers arise from the practice of expressing numerals by letters, with one or more dots or dashes to indicate hundreds, thousands, &c.

19. servants to Hadarezer] This gives us an idea of the great power of Hadarezer, and consequently of the strength of Israel in David's victorious reign.

XI. 1. after the year was expired] The next spring after the escape of the Ammonites into their city (x. 14).

his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem. ¶ And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child. ¶ And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing. And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house. ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die. ¶ And it came to pass, when Joab observed the city, that he assigned Uriah unto

<sup>1</sup> Or, Bath-shuah, 1 Chr. 3. 5.

<sup>2</sup> Or, Ammiel.

<sup>3</sup> Or, and when she had

purified herself, &c. she

returned.

<sup>4</sup> Hob. of the peace of, &c.

<sup>5</sup> Hob. went out after him.

<sup>6</sup> Heb. strong.

<sup>7</sup> Hob. from after him.

<sup>b</sup> Deut. 22. 8.

<sup>c</sup> Gen. 31. 2.

<sup>d</sup> Job 31. 1.

<sup>e</sup> Matt. 5. 28.

<sup>f</sup> ch. 23. 39.

<sup>g</sup> Ps. 51.

<sup>h</sup> title.

<sup>i</sup> Jam. 1. 14.

<sup>j</sup> Lev. 15. 10,

<sup>k</sup> 28.

<sup>l</sup> & 18. 10.

<sup>m</sup> Gen. 18. 4.

<sup>n</sup> & 19. 2.

<sup>o</sup> ch. 7. 2, 6.

<sup>p</sup> ch. 20. 6.

<sup>q</sup> Gen. 10.

<sup>r</sup> 33. 35.

<sup>s</sup> ver. 9.

<sup>t</sup> See 1 Kin.

<sup>u</sup> 21. 8, 9.

<sup>v</sup> ch. 12. 9.

the children of Ammon] The marg. ref. supplies the word "the land of," which is obviously the right reading.

David tarried at Jerusalem] The Syrians being subdued, the war with Ammon was not of sufficient moment to require David's personal presence. The whole section relating to David's adultery and Uriah's death, from this verse to xii. 26, is omitted in the Book of Chronicles.

2. an eveningtide] The evening began at three o'clock in the afternoon.

3. Eliam] Or Ammiel, (1 Chr. iii. 5), the component words being placed in an inverse order. Bath-sheba was the granddaughter of Ahithophel (xxiii. 34).

7. David was forced to stoop to falsehood and dissimulation in the vain hope of hiding his sin.

8. a mess of meat] Cp. Gen. xliii. 34. The word denotes the honourable portion given by the host to his chief guest.

11. the ark] Perhaps there was a double purpose in taking the Ark; one, to excite to the utmost the enthusiasm of the people for its defence and against the Ammonites; the other, to have the means at hand of enquiring of the Lord, which David had found so serviceable.

16. observed the city] In the sense of besieging it closely.

17 a place where he knew that valiant men *were*. And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also. ¶ Then Joab sent and told David all the things concerning the war; and charged the messenger saying, When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also. ¶ So the messenger went, and came and showed David all that Joab had sent him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him. ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. ¶ But the thing that David had done displeased the LORD.

<sup>a</sup> Judg. 9, 53.  
<sup>b</sup> Judg. 9, 52,  
*Jerubbaal.*

<sup>c</sup> ch. 12, 9.

<sup>a</sup> 1's. 51,  
title.  
<sup>b</sup> See ch. 11,  
5, &c.  
1 Kin. 20,  
35-41.  
Isai. 5, 3.

CHAP. 12. AND the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the way-faring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. ¶ And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this

<sup>1</sup> Heb. *be evil in thine eyes.*

<sup>2</sup> Heb. *so and such.*

<sup>3</sup> Heb. *was evil in the eyes of.*

<sup>4</sup> Heb. *morsel.*

17. *the men of the city went out*] i.e. they made a sally and attacked the troops which were blockading the city on that side, chiefly to entice them to pursue them, and so come within shot of the archers who lined the wall (rr. 20, 24).

*there fell some of the people, &c.*] They, too, as well as the brave and faithful Uriah, were victims of David's cruel artifice.

21. *Who smote Abimelech, &c.*] This reference indicates the existence in David's time of the national annals of that period in an accessible form, and the king's habit

of reading, or having read to him, the history of his country. (Cp. Esth. vi. 1.)

26. Bath-sheba's mourning, like that of Abigail (1 Sam. xxv. 39-42), was probably limited to the customary time of seven days.

XII. 1. Nathan came to David as if to ask his judicial decision on the case about to be submitted to him (cp. xiv. 2-11; 1 K. xx. 35-41). The circumstances of the story are exquisitely contrived to heighten the pity of David for the oppressed, and his indignation against the oppressor (1 Sam. xxv. 13, 22).

- 6 *thing* <sup>1</sup>shall surely die: and he shall restore the lamb <sup>4</sup>fourfold,  
 7 because he did this thing, and because he had no pity. ¶ And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I <sup>2</sup>anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.  
 9 <sup>3</sup>Wherefore hast thou <sup>3</sup>despised the commandment of the LORD, to do evil in his sight? <sup>3</sup>thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore <sup>4</sup>the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee, out of thine own house, and I will <sup>5</sup>take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst *it* secretly: <sup>6</sup>but I will do this thing before all Israel, and before the sun. ¶ And David said unto Nathan, <sup>7</sup>I have sinned against the LORD. And Nathan said unto David, The LORD also hath <sup>8</sup>put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD <sup>9</sup>to blaspheme, the child also *that is* born unto thee shall surely die. And Nathan departed unto his house. ¶ And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David <sup>2</sup>fasted, and went in, and <sup>3</sup>lay all night upon the earth. And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then <sup>3</sup>vex himself, if we tell him that the child is dead? But when David

<sup>1</sup> Ex. 22. 1.  
 Luke 19. 8.

<sup>4</sup> 1 Sam. 10.  
 15.

<sup>2</sup> See 1 Sam.  
 15. 19.  
 Num. 15.  
 31.  
<sup>3</sup> ch. 11. 15,  
 16, 17, 27.  
<sup>4</sup> Amos 7. 9.

<sup>5</sup> Dent. 28.  
 30.  
 ch. 16. 22.

<sup>6</sup> ch. 16. 22.

<sup>7</sup> See 1 Sam.  
 15. 24.  
<sup>8</sup> ch. 31. 10.  
 Job 7. 20.  
 Prov. 28. 18.  
<sup>9</sup> Mic. 7. 18.  
 Zech. 3. 4.  
<sup>10</sup> Isai. 52. 5.  
 Ezek. 36. 20,  
 23.  
 Rom. 2. 24.  
<sup>11</sup> ch. 13. 31.

<sup>1</sup> Or, is *worthy to die*, or, is a son of death, 1 Sam. 26, 16.

<sup>2</sup> Heb. *fasted a fast*.

<sup>3</sup> Heb. *do hurt*.

6. *fourfold*] The exact number prescribed by the Law (see marg. ref.), and acted upon by Zaccheus. The LXX. has *sevenfold*, as in Prov. vi. 31.

8. *and thy master's wives, &c.*] According to Eastern custom, the royal harem was a part of the royal inheritance. The prophets spake in such matters according to the received opinions of their day, and not always according to the abstract rule of right. (Cp. Matt. xix. 4-9.)

11. See marg. ref. In both the points of David's crime the retribution was according to his sin. His adultery was punished by Absalom's outrage, his murder by the bloodshed of domestic broils, which cost the lives of at least three of his favourite sons, Amnon, Absalom, and Adonijah.

13. For a comment on David's words, read Pss. li. and xxxii.

*thou shalt not die*] Not spoken of the punishment of death as affixed to adultery by the Mosaic Law: the application of that law (Lev. xx. 10; Deut. xxii. 22; John viii. 5) to an absolute Eastern monarch was out of the question. The death of the soul is meant (cp. Ezek. xviii. 4, 13, 18).

16, 17. The death of the infant child of one of the numerous harem of an Oriental monarch would in general be a matter of little moment to the father. The deep feeling shown by David on this occasion is both an indication of his affectionate and tender nature, and also a proof of the strength of his passion for Bath-sheba. He went into his most private chamber, his closet (Matt. vi. 6), and *lay upon the earth* (xiii. 31), rather "the ground," meaning the floor of his chamber as opposed to his couch.



- saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and <sup>¶</sup>anointed himself, and changed his apparel, and came into the house of the LORD, and <sup>¶</sup>worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, *while it was alive*; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: <sup>¶</sup>for I said, Who can tell *whether* GOD will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and <sup>¶</sup>he called his name Solomon: and the LORD loved him. And he sent by the hand of Nathan the prophet; and he called his name <sup>1</sup>Jedidiah, because of the LORD. ¶ And <sup>¶</sup>Joab fought against <sup>2</sup>Rabbah of the children of Ammon, and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and <sup>2</sup>it be called after my name. And David gathered all the people together, and went to Rabbah, and fought against it, and took it. <sup>¶</sup>And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city <sup>3</sup>in great abundance. And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

¶ Ruth 3. 3.  
¶ Job 1. 20.

¶ See Isai.  
38. 1, 5.  
Jonah 3. 9.

¶ Job 7. 8, 9,  
10.

¶ Matt. 1. 6.

¶ 1 Chr. 22. 9.

¶ 1 Chr. 20. 1.

¶ Douc. 3. 11.

¶ 1 Chr. 20. 2.

<sup>1</sup> That is, *Beloved of the Lord*.

<sup>2</sup> Heb. *my name be called upon it*.

<sup>3</sup> Heb. *very great*.

24. Solomon] Or "peaceable," a name given to him at his circumcision. Cp. Luke i. 59. The giving of the name *Jedidiah*, by the Lord through Nathan, signified God's favour to the child, as in the cases of Abraham, Sarah, and Israel. The name *Jedidiah* (which contains the same root as the name *David*, viz., "to love") indicated, prophetically, what God's Providence brought about actually, viz., the succession and glorious reign of Solomon over Israel.

27. *the city of waters*] The lower town of Rabbah (the modern Ammân), so called from a stream which rises within it and flows through it. The upper town with the citadel lay on a hill to the north of the stream, and was probably not tenable for any length of time after the supply of water was cut off.

30. *their king's crown*] The word rendered *their king* (*Malcham*) is also the name of the national idol of the Ammonites (Jer. xlix.

1, 3 marg.; Amos i. 15; Zeph. i. 5). Moreover, the weight of the crown, which is calculated to be equal to 100 or 125 pounds weight, is far too great for a man to wear. On the whole, it seems most probable that the idol *Malcam* is here meant.

31. For the saw as an implement of torture cp. Heb. xi. 37.

*harrows of iron*] Or rather *thrashing-machines* (Isai. xxviii. 27, xli. 15, &c.).

*axes*] The word so rendered occurs only here and in 1 Chr. xx. 3. It evidently means some cutting instrument.

*made them pass through the brick-kiln*] The phrase is that always used of the cruel process of making their children *pass through* the fire to Moloch, and it is likely that David punished this idolatrous practice by inflicting something similar upon the worshippers of Moloch. The cruelty of these executions belongs to the barbarous manners of the age, and was provoked by the conduct

**CHAP. 13.** AND it came to pass after this, "that Absalom the son of David had a fair sister, whose name was <sup>a</sup>Tamar; and Amnon the son of David loved her. And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and <sup>b</sup>Amnon thought it hard for him to do any thing to her. But Amnon had a friend, whose name was Jonadab, "the son of Shimeah David's brother: and Jonadab was a very subtil man. 4 And he said unto him, Why art thou, *being* the king's son, <sup>c</sup>lean <sup>d</sup>from day to day? wilt thou not tell me? And Amnon 5 said unto him, I love Tamar, my brother Absalom's sister. And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at 6 her hand. ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and "make me a couple 7 of cakes in my sight, that I may eat at her hand. Then David sent home to Tamar, saying, Go now to thy brother Amnon's 8 house, and dress him meat. So Tamar went to her brother Amnon's house; and he was laid down. And she took <sup>e</sup>flour, and kneaded it, and made cakes in his sight, and did bake the 9 cakes. And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, "Have out all men 10 from me. And they went out every man from him. ¶ And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon 11 her brother. And when she had brought them unto him to eat, he <sup>f</sup>took hold of her, and said unto her, Come lie with me, my 12 sister. And she answered him, Nay, my brother, do not <sup>g</sup>force me; for <sup>h</sup>"no such thing ought to be done in Israel: do not 13 thou this <sup>i</sup>folly. And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; <sup>j</sup>for he will

<sup>1</sup> Heb. it was marvellous, or, hidden in the eyes of Amnon. See Gen. 18. 14.

<sup>2</sup> Heb. thin.

<sup>3</sup> Heb. morning by morning.

<sup>4</sup> Or, paste.

<sup>5</sup> Heb. humble me, Gen. 34. 2.

<sup>6</sup> Heb. it ought not so to be done.

<sup>a</sup> ch. 3. 2. 3.  
<sup>b</sup> 1 Chr. 3. 9.

<sup>c</sup> See 1 Sam. 16. 9.

<sup>d</sup> Gen. 18. 6.

<sup>e</sup> Gen. 45. 1.

<sup>f</sup> Gen. 39. 12.

<sup>g</sup> Lev. 18. 9, 11.

<sup>h</sup> 20. 17.  
<sup>i</sup> Judg. 19. 23. & 20. 6.

<sup>j</sup> See Lev. 18. 9, 11.

of the Ammonites (x. 1-4; 1 Sam. xi. 1, 2), but is utterly indefensible under the light of the Gospel. If Rabbah was taken before David's penitence, he may have been in an unusually harsh and severe frame of mind. The unpleasant recollection of Uriah's death would be likely to sour and irritate him to the utmost.

XIII. 1. The history here, down to the end of ch. xxiii. (excepting a few particulars), is omitted in the Book of Chronicles.

3. *Shimeah*] Called *Shamma* (marg. ref.), was Jesse's third son.

*subtil*] Lit., *Wise*. The word is generally used in a good sense, but here, and in Job v. 13, it means *crafty*.

5, 6. *make thyself sick*] "*Feign thyself to be ill.*" (Cp. xiv. 2.)

*that I may see it*] He was to feign that he could not fancy anything that came from the kitchen, but that if he saw it cooked he should be able to eat it.

6, 9. *make me cakes...a pan*] The words here used occur nowhere else, and the etymology is doubtful. Some particular kind of cake or pudding is meant (v. 8), called a *lebibah*; according to some, it was, from its etymology, shaped like a heart.

9. The dish into which she poured the *lebibah* was doubtless borne to him by one of the servants into the chamber where he lay, and from which, the doors being open, he could see the outer room where Tamar prepared the meat.

12. Tamar's words are a verbal quotation from Gen. xxxiv. 7. The natural inference is that Tamar knew the passage in Genesis, and wished to profit by the warning it contained. (Cp. also v. 13.)

13. *my shame*] Better, "*my reproach.*" Cp. Gen. xxx. 23, xxxiv. 14; 1 Sam. xi. 2. *Speak unto the king, &c.*] It cannot be inferred with certainty from this that marriages were usual among half brothers and

<sup>k</sup> Deut. 22.  
25.  
See ch. 12.  
11.

<sup>i</sup> Gen. 37. 3.  
Judg. 5. 30.  
Ps. 45. 14.

<sup>m</sup> Josh. 7. 6.  
ch. 1. 2.  
Job 2. 12.  
<sup>n</sup> Jer. 2. 37.

<sup>o</sup> Gen. 21. 50.  
& 31. 21.  
<sup>p</sup> Lev. 19.  
17, 18.  
<sup>q</sup> See Gen.  
38. 12, 13.  
1 Sam. 25. 4,  
36.

14 not withhold me from thee. Howbeit he would not hearken unto her voice: but, being stronger than she, <sup>k</sup>forced her, and 15 lay with her. ¶ Then Amnon hated her <sup>l</sup>exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, 16 be gone. And she said unto him, *There is no cause:* this evil in sending me away is greater than the other that thou didst 17 unto me. But he would not hearken unto her. Then he called his servant that ministered unto him, and said, Put now this 18 *woman* out from me, and bolt the door after her. And *she had* <sup>a</sup>a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his 19 servant brought her out, and bolted the door after her. ¶ And Tamar put <sup>m</sup>ashes on her head, and rent her garment of divers colours that *was* on her, and <sup>n</sup>laid her hand on her head, and 20 went on crying. And Absalom her brother said unto her, Hath <sup>2</sup>Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; <sup>3</sup>regard not this thing. So Tamar remained <sup>4</sup>desolate in her brother Absalom's house. 21 ¶ But when king David heard of all these things, he was very 22 wroth. And Absalom spake unto his brother Amnon <sup>o</sup>neither good nor bad: for Absalom <sup>p</sup>hated Amnon, because he had forced 23 his sister Tamar. ¶ And it came to pass after two full years, that Absalom <sup>q</sup>had sheepshearers in Baal-hazor, which *is* beside 24 Ephraim: and Absalom invited all the king's sons. And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go 25 with thy servant. And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him. 26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go 27 with thee? But Absalom pressed him, that he let Amnon and 28 all the king's sons go with him. ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's

<sup>1</sup> Heb. with great hatred greatly.

<sup>2</sup> Heb. Amnon.

<sup>3</sup> Heb. set not thine heart.  
<sup>4</sup> Heb. and desolate.

sisters in the time of David. The Levitical law forbade them (marg. ref.), and Tamar may have merely wished to temporise. On the other hand, the debasing and unhumanizing institution of the harem, itself contrary to the law of Moses (Deut. xvii. 17), may well have led to other deviations from its precepts, and the precedent of Abraham (Gen. xx. 12) may have seemed to give some sanction to this particular breach of it.

16. The sense of the passage probably is, *And she spake with him on account of this great wrong in sending me away, greater than the other wrong which thou hast done me* (said she), *but he hearkened not unto her.* The Heb. text is probably corrupt, and the writer blends Tamar's words with his own narrative.

18. *a garment of divers colours* See Gen. xxxvii. 3. Some prefer here (and there) "a tunic with sleeves," a tunic reaching to the

extremities, i.e. the hands and feet, and worn over the common tunic, in room of a robe.

19. *laid her hand on her head*] To hold on the ashes (see marg. ref.).

*went on crying*] i.e. "went away, crying out as she went."

21. The LXX. adds, what is a good explanation, *but he did not see the spirit of Amnon his son, because he loved him, because he was his first-born.* This want of justice in David's conduct, and favouritism to Amnon, probably rankled in Absalom's heart, and was the first seed of his after rebellion.

23. Sheepshearing was always a time of feasting (marg. ref.). Baal-hazor is not known.

26. He mentions Amnon as being the king's first-born. If he could not have the king's company, let him at least have that of the heir apparent, and the king's other sons.

- \*heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: <sup>1</sup>have not I commanded you?
- 29 he courageous, and be <sup>2</sup>valiant. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man <sup>3</sup>gat him up upon his mule, and fled. ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left. Then the king arose, and <sup>4</sup>tore his garments, and <sup>5</sup>lay on the earth; and all his servants stood by with their clothes rent. And <sup>6</sup>Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the <sup>7</sup>appointment of Absalom this hath been <sup>8</sup>determined from the day that he forced his sister Tamar. Now therefore <sup>9</sup>let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead. <sup>10</sup>But Absalom fled. ¶ And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him. And Jonadab said unto the king, Behold, the king's sons come: <sup>11</sup>as thy servant said, so it is. And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept <sup>12</sup>very sore. ¶ But Absalom fled, and went to <sup>13</sup>Talmai, the son of <sup>14</sup>Ammihud, king of Geshur. And David mourned for his son every day. So Absalom fled, and went to <sup>15</sup>Geshur, and was there three years. And the <sup>16</sup>soul of king David <sup>17</sup>longed to go forth unto Absalom: for he was <sup>18</sup>comforted concerning Amnon, seeing he was dead.
- CHAP. 14.** NOW Joab the son of Zeruiah perceived that the king's heart was <sup>19</sup>toward Absalom. And Joab sent to <sup>20</sup>Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that

<sup>7</sup> Judg. 10. 6, 9, 22.  
<sup>8</sup> Ruth 3. 7.  
<sup>9</sup> 1 Sam. 25. 36.  
<sup>10</sup> Esth. 1. 10.  
<sup>11</sup> Ps. 104. 15.

<sup>12</sup> ch. 1. 11.  
<sup>13</sup> ch. 12. 16.  
<sup>14</sup> ver. 3.

<sup>15</sup> ch. 10. 19.

<sup>16</sup> ver. 33.

<sup>17</sup> ch. 3. 3.

<sup>18</sup> ch. 14. 23, 32.  
<sup>19</sup> & 15. 8.  
<sup>20</sup> Gen. 38. 12.

<sup>21</sup> ch. 13. 39.  
<sup>22</sup> 2 Chr. 11. 6.  
<sup>23</sup> See Ruth 3. 3.

<sup>1</sup> Or, will you not, since I have commanded you? Josh. 1. 9.

<sup>2</sup> Heb. sons of valour.

<sup>3</sup> Heb. roze.

<sup>4</sup> Heb. mouth.

<sup>5</sup> Or, settled.

<sup>6</sup> Heb. according to the word of thy servant.

<sup>7</sup> Heb. with a great weeping greatly.

<sup>8</sup> Or, Ammihur.

<sup>9</sup> Or, was consumed, Ps. 84. 2.

29. upon his mule] So in 1 K. i. 33, 38 the mule is the royal animal on which David himself rides. In 2 Sam. xviii. 9 Absalom rides upon a mule.

32. The history supplies another (cp. v. 3) instance of Jonadab's subtlety and sagacity. He at once gave the true explanation of the catastrophe at Baal-hazor, in spite of the false rumour.

by the appointment of Absalom, &c.] Meaning that Absalom's resolution to slay Amnon had been formed at the time, and only waited an opportunity to give expression to it.

34. Absalom fled] This is the sequel to v. 29. The king's sons rose from table and fled, and Absalom taking advantage of the confusion, also escaped and fled. This information is inserted here to account for the king's sons returning unmolested.

35. The watchman, as his duty was, had sent immediate notice to the king that he saw a crowd approaching (see 2 K. ix. 17-20). Jonadab, who was with the king, was prompt to give the explanation.

37. See marg. ref.

Ammihur (see marg.) is found as a Punic name.

39. longed to go forth] Rather, "longed after Absalom," literally, was consumed in going forth, with a sense of disappointed hope.

XIV. 2. Tekoah] In the south of Judah, six miles from Bethlehem, the modern Tekoa. The rough, wild district was well suited for the lawless profession of the wise woman; it abounds in caves, as does the country near Endor.

<sup>d</sup> ver. 19.  
Ex. 4. 15.

<sup>e</sup> 1 Sam. 20.  
41.  
ch. 1. 2.  
/ See 2 Kin.  
6. 26, 28.  
<sup>f</sup> See ch. 12.  
1.

<sup>h</sup> Num. 35.  
19.  
Deut. 19. 12.

<sup>i</sup> Gen. 27. 13.  
1 Sam. 25. 24.  
Matt. 27. 25.  
<sup>k</sup> ch. 3. 28,  
29.  
1 Kin. 2. 33.

<sup>l</sup> Num. 35.  
19.

<sup>m</sup> 1 Sam. 14.  
45.  
Acts 27. 34.

<sup>n</sup> Judg. 20. 2.  
<sup>o</sup> ch. 13. 37,  
38.  
<sup>p</sup> Job 34. 15.  
Esb. 9. 27.

3 had a long time mourned for the dead : and come to the king, and speak on this manner unto him. So Joab <sup>e</sup>put the words 4 in her mouth. ¶ And when the woman of Tekoah spake to the king, she <sup>e</sup>fell on her face to the ground, and did obeisance, and 5 said, <sup>1</sup>Help, O king. And the king said unto her, What aileth thee? And she answered, <sup>2</sup>I am indeed a widow woman, and 6 mine husband is dead. And thy handmaid had two sons, and they two strove together in the field, and *there was* <sup>2</sup>none to part 7 them, but the one smote the other, and slew him. And, behold, <sup>h</sup>the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also : and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder 8 <sup>3</sup>upon the earth. ¶ And the king said unto the woman, Go to 9 thine house, and I will give charge concerning thee. And the woman of Tekoah said unto the king, My lord, O king, <sup>i</sup>the iniquity be on me, and on my father's house : <sup>k</sup>and the king and 10 his throne be guiltless. And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee 11 any more. Then said she, I pray thee, let the king remember the LORD thy God, <sup>l</sup>that thou wouldest not suffer <sup>l</sup>the revengers of blood to destroy any more, lest they destroy my son. And he said, <sup>m</sup>As the LORD liveth, there shall not one hair of thy 12 son fall to the earth. ¶ Then the woman said, Let thine hand- 13 maid, I pray thee, speak *one* word unto my lord the king. And 14 he said, Say on. And the woman said, Wherefore then hast thou thought such a thing against <sup>n</sup>the people of God? for the king doth speak this thing as one which is faulty, in that the 15 king doth not fetch home again <sup>o</sup>his banished. For we <sup>p</sup>must needs die, and are as water spilt on the ground, which cannot

<sup>1</sup> Heb. *Save*.  
<sup>2</sup> Heb. *no deliverer between them*.

<sup>3</sup> Heb. *upon the face of the earth*.

<sup>4</sup> Heb. *that the revenger of blood do not multiply to destroy*.

3. *come to the king*] The king as a judge was accessible to all his subjects (xv. 2; cp. 1 K. iii. 16).

4. *spake*] Seems to be an accidental error for *came*, which is found in many MSS. and Versions.

*Help*] Lit., *save* (see marg.). It is the same cry as *Hosanna*, i.e. *save now* (Ps. cxviii. 25).

7. *the whole family*, &c.] This indicates that all the king's sons, and the whole court, were against Absalom, and that the knowledge of this was what hindered David from yielding to his affection and recalling him.

8. *I will give charge*, &c.] Indirectly granting her petition, and assenting that her son's life should be spared.

9. *the iniquity be on me*, &c.] Cp. the principle in Gen. ix. 5, 6; Num. xxxv. 30-34. The woman therefore says, if there is any such guilt in sparing my son, may it rest upon me and my house, not on David and his throne. Cp. iii. 28. The cunning speech of the woman extracted a more direct promise of protection from the king (v. 1).

12. Having at last obtained what she wanted, the king's oath that her son should not die, she proceeds to the case of Absalom. The meaning of v. 13 may be paraphrased thus :—"If you have done right as regards my son, how is it that you harbour such a purpose of vengeance against Absalom as to keep him, one of God's people, an outcast in a heathen country, far from the worship of the God of Israel? Upon your own showing you are guilty of a great fault in not allowing Absalom to return."

*the king doth speak*, &c.] Literally, "And from the king speaking this word (this sentence of absolution to my son) he is as one guilty; i.e. the sentence you have pronounced in favour of my son condemns your own conduct towards Absalom."

*his banished*] The use of the word as applied to one of the people of God driven into a heathen land, is well illustrated by Deut. xxx. 4, 5; Jer. xl. 12; Mic. iv. 6; Zeph. iii. 19.

14. *neither doth God respect any person*] Some prefer the margin: "And God does not take away life, in the case of every sin

- he gathered up again; <sup>1</sup>neither doth God respect *any* person: yet doth he <sup>2</sup>devise means, that his banished be not expelled from him. Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God. Then thine handmaid said, The word of my lord the king shall now be <sup>3</sup>comfortable: for <sup>4</sup>as an angel of God, so *is* my lord the king <sup>5</sup>to discern good and bad: therefore the LORD thy God will be with thee. ¶ Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak. And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and <sup>6</sup>he put all these words in the mouth of thine handmaid: to fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, <sup>7</sup>according to the wisdom of an angel of God, to know all *things* that *are* in the earth. ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again. And Joab fell to the ground on his face, and bowed himself, and <sup>8</sup>thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of <sup>9</sup>his servant. So Joab arose <sup>10</sup>and went to Geshur, and brought Absalom to Jerusalem. And the king said, Let him turn to his own house, and let him <sup>11</sup>not see my face. So Absalom returned to his own house, and saw not the king's face. ¶ But in all Israel there was none to be so much praised as Absalom for his beauty: <sup>12</sup>from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, (for it was at every year's end that he polled *it*: because *the hair* was heavy on him, therefore he polled *it*;) he weighed the hair of his head at two hundred shekels after the king's weight. And <sup>13</sup>unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman

<sup>9</sup> Num. 35.  
15, 25, 28.

<sup>7</sup> ver. 20.  
ch. 10. 27.

<sup>6</sup> ver. 3.

<sup>4</sup> ver. 17.  
ch. 10. 27.

<sup>10</sup> ch. 13. 37.

<sup>11</sup> Gen. 43. 3.  
ch. 3. 13.

<sup>12</sup> Isai. 1. 6.

<sup>13</sup> See ch. 18.  
18.

<sup>1</sup> Or, because God hath not taken away his life, he hath also devised means, &c.

<sup>2</sup> Heb. for rest.

<sup>3</sup> Heb. to hear.

<sup>4</sup> Heb. blessed.

<sup>5</sup> Or, thy.

<sup>6</sup> Heb. And as Absalom there was not a beautiful man in all Israel to praise greatly.

that deserves death, e.g. David's own case (xii. 13), but devises devices that the wanderer may not be for ever expelled from him, i.e. for the return of penitent sinners."

15. *the people have made me afraid*] She pretends still that her suit was a real one, and that she was in fear of the people ("the whole family," v. 7) setting upon her and her son.

17. *as an angel of God*] Rather, as "the" Angel of God; and therefore whatever David decided would be right.

24. *Let him not see my face*] We are not told why David adopted this half-measure.

Possibly Bath-sheba's influence may have been exerted to keep Absalom in disgrace for the sake of Solomon.

26. *two hundred shekels*, &c.] The exact weight cannot be determined. If these *shekels* after the king's weight were the same as *shekels* of the sanctuary, the weight would be about 6 lbs., which is incredible; twenty shekels is more probable.

27. *three sons*] These probably died in infancy (see marg. ref.) From Tamar must have been born Maachah, the mother of Abijah, and the favourite wife of Rehoboam (1 K. xv. 2; 2 Chr. xi. 20-22).

- 28 of a fair countenance. ¶ So Absalom dwelt two full years in  
 29 Jerusalem, <sup>a</sup>and saw not the king's face. Therefore Absalom  
 sent for Joab, to have sent him to the king; but he would not  
 come to him: and when he sent again the second time, he would  
 30 not come. Therefore he said unto his servants, See, Joab's field  
 is 'near mine, and he hath barley there; go and set it on fire.  
 31 And Absalom's servants set the field on fire. Then Joab arose,  
 and came to Absalom unto *his* house, and said unto him, Where-  
 32 fore have thy servants set my field on fire? And Absalom  
 answered Joab, Behold, I sent unto thee, saying, Come hither,  
 that I may send thee to the king, to say, Wherefore am I come  
 from Geshur? *it had been good for me to have been there still:*  
 now therefore let me see the king's face; and if there be *any*  
 33 iniquity in me, let him kill me. So Joab came to the king, and  
 told him: and when he had called for Absalom, he came to the  
 king, and bowed himself on his face to the ground before the  
 king: and the king <sup>b</sup>kissed Absalom.
- CHAP. 15. AND <sup>a</sup>it came to pass after this, that Absalom <sup>b</sup>prepared  
 2 him chariots and horses, and fifty men to run before him. And  
 Absalom rose up early, and stood beside the way of the gate:  
 and it was *so*, that when any man that had a controversy <sup>2</sup>came  
 to the king for judgment, then Absalom called unto him, and  
 said, Of what city *art* thou? And he said, Thy servant *is* of one  
 3 of the tribes of Israel. And Absalom said unto him, See, thy  
 matters *are* good and right; but <sup>3</sup>*there is* no man *deputed* of the  
 4 king to hear thee. Absalom said moreover, <sup>c</sup>Oh that I were  
 made judge in the land, that every man which hath any suit or  
 5 cause might come unto me, and I would do him justice! And  
 it was *so*, that when any man came nigh to *him* to do him  
 obeisance, he put forth his hand, and took him, and kissed him.  
 6 And on this manner did Absalom to all Israel that came to the  
 king for judgment: <sup>d</sup>*so* Absalom stole the hearts of the men of  
 7 Israel. ¶ And it came to pass, <sup>e</sup>after forty years, that Absalom  
 said unto the king, I pray thee, let me go and pay my vow,

<sup>b</sup> Gen. 33. 4.

Luke 15. 20.

<sup>a</sup> ch. 12. 11.<sup>b</sup> 1 Kin. 1. 5.<sup>c</sup> Judg. 9. 29.<sup>d</sup> Rom. 16.

18.

<sup>e</sup> 1 Sam. 16.

1.

<sup>1</sup> Heb. *near my place.*<sup>2</sup> Heb. *to come.*<sup>3</sup> Or, *none will hear thee*  
from the king downward.

33. *kissed*] This was the pledge of reconciliation. (See marg. ref. and Gen. xlv. 15.)

XV. 1. *And it came to pass, &c.*] The working out of Nathan's prophecy (marg. ref.) is the clue to the course of the narrative. How long after Absalom's return these events occurred we are not told.

2. *beside the way of the gate*] See Ruth iv. 1 note.

3. To flatter each man by pronouncing a favourable verdict in his case, to excite a sense of grievance and discontent by censuring the king for remissness in trying the causes brought before him by his subjects, and to suggest a cure and easy remedy for all such grievances, viz. to make Absalom king; all this, coupled with great affability and courtesy, which his personal beauty and high rank made all the more effective, were the arts by which Absalom worked his way into favour with the people, who were light and fickle as himself.

6. *stole the hearts*] i.e. *deceived them*, for so the same phrase means (Gen. xxxi. 20, 26).

7. *forty years*] An obvious clerical error, though a very ancient one for *four years*, which may date from Absalom's return from Geshur, or from his reconciliation with David, or from the commencement of the criminal schemes to which v. 1 refers.

*Hebron*] This, as having been the old capital of David's kingdom and Absalom's birthplace, was well chosen. It was a natural centre, had probably many inhabitants discontented at the transfer of the government to Jerusalem, and contained many of the friends of Absalom's youth. As the place of his birth (cp. 1 Sam. xx. 6), it afforded a plausible pretext for holding there the great sacrificial feast ("the serving the Lord," v. 8), which Absalom pretended to have vowed to hold to the glory of God.

- 8 which I have vowed unto the LORD, in Hebron. <sup>f</sup>For thy servant <sup>v</sup>vowed a vow <sup>a</sup>while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD. And the king said unto him, Go in peace.
- 9 So he arose, and went to Hebron. ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And with Absalom went two hundred men out of Jerusalem, *that were* <sup>t</sup>called; and they went <sup>k</sup>in their simplicity,
- 12 and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, <sup>t</sup>David's counsellor, from his city, *even* from <sup>u</sup>Giloh, while he offered sacrifices. And the conspiracy was strong; for the people <sup>u</sup>increased continually with Absalom.
- 13 ¶ And there came a messenger to David, saying, <sup>o</sup>The hearts of the men of Israel are after Absalom. And David said unto all his servants *that were* with him at Jerusalem, Arise, and let us <sup>h</sup>flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and <sup>i</sup>bring evil upon us, and smite the city with the edge of the sword. And the king's servants said unto the king, Behold, thy servants are *ready to do*
- 16 whatsoever my lord the king shall <sup>2</sup>appoint. And <sup>u</sup>the king went forth, and all his household <sup>3</sup>after him. And the king left <sup>v</sup>ten women, *which were* concubines, to keep the house.
- 17 ¶ And the king went forth, and all the people after him, and tarried in a place that was far off. And all his servants passed on beside him; <sup>u</sup>and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king. Then said the king to <sup>t</sup>Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile. Whereas thou camest *but* yesterday, should I this day <sup>4</sup>make thee go up and down with us? seeing I go <sup>u</sup>whither I may, return thou, and take back thy brethren: mercy
- 21 and truth be with thee. And Ittai answered the king, and said,

<sup>f</sup> 1 Sam. 16. 2.  
<sup>v</sup> Gen. 28. 20, 21.  
<sup>h</sup> ch. 13. 38.

<sup>t</sup> 1 Sam. 9. 13. & 16. 3.  
<sup>u</sup> Matt. 22. 14.  
<sup>u</sup> Gen. 20. 5.  
<sup>o</sup> Ps. 41. 9.  
<sup>u</sup> & 55. 12.  
<sup>u</sup> Josh. 17. 51.  
<sup>o</sup> Ps. 3. 1.  
<sup>o</sup> ver. 6.  
<sup>i</sup> Judg. 9. 3.  
<sup>h</sup> ch. 10. 9.  
<sup>u</sup> Ps. 3, title.

<sup>v</sup> Ps. 3, title.

<sup>h</sup> ch. 16. 21, 22.

<sup>u</sup> ch. 8. 18.

<sup>t</sup> ch. 13. 2.

<sup>u</sup> 1 Sam. 23. 13.

<sup>1</sup> Heb. *thrust*.

<sup>2</sup> Heb. *choose*.

<sup>3</sup> Heb. *at his feet*.

<sup>4</sup> Heb. *make thee wander in going*.

12. *Ahithophel*] It has been with great probability supposed that Ahithophel was estranged from David by personal resentment for his conduct in the matter of Bathsheba and Uriah (see xi. 3).

*while he offered sacrifices*] Rather, that Absalom sent for Ahithophel to be present when he offered the sacrifices; the intention being that all who partook of the sacrifice should be bound together to prosecute the enterprise. Absalom, too, would take advantage of the excitement of the great feast to inflame the ardour of the guests, and pledge them irrevocably to his cause.

14. *and smite the city*] David's kind nature induced him to spare Jerusalem the horrors of a siege, and the risk of being taken by assault. He had no standing army with which to resist this sudden attack from so unexpected a quarter. Possibly too he remembered Nathan's prophecy (xii. 10-12).

18. *passed on*] Rather, "*crossed*" the brook Kidron, as in *vr.* 22, 23.

*Gittites*] During David's residence in the country of the Philistines he attached such a band to himself; and after the settlement of his kingdom, and the subjugation of the Philistines, the band received recruits from Gath, perhaps with the king of Gath's consent. They were now under the command of Ittai the Gittite, a foreigner (*vr.* 19), and "his brethren" (*vr.* 20). The number 600 probably indicates that this band or regiment of Gittites had its origin in David's band of 600 (1 Sam. xxiii. 13, xxvii. 2). They were at first, it is likely, all Israelites, then Gittites mixed with Israelites, and at last all Gittites.

20. *thou camest but yesterday*] Meaning, "Thou art not a native Israelite, but only a sojourner for a few years, it is not reason therefore that thou shouldst share my calamities. Return to thy place, thy adopted home Jerusalem, and to the king, Absalom" (*vr.* 34, 35).



- \* Ruth 1. 16,  
17.  
Prov. 17. 17.  
& 18. 24.
- 22 As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be. And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook <sup>1</sup>Kidron, and all the people passed over, toward the way of the wilderness.
- 23 ¶ And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation: but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him. The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the plain of the wilderness, until there come word from you to certify me. Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there. ¶ And David went up by the ascent of mount Olivet, and wept as he went up, and he had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went
- 24 ¶ And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation: but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him. The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the plain of the wilderness, until there come word from you to certify me. Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there. ¶ And David went up by the ascent of mount Olivet, and wept as he went up, and he had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went
- 25 up. And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness. ¶ And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head: unto whom David said, If thou passest on with me, then thou shalt be a burden unto me: but if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel.
- 26 And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear.
- 27 So Hushai David's friend came into the city, and Absalom came into Jerusalem.
- \* Ruth 1. 16,  
17.  
Prov. 17. 17.  
& 18. 24.
- \* ch. 16. 2.  
\* Num. 4. 15.
- \* Ps. 43. 3.  
\* Num. 14. 8.  
ch. 22. 20.  
1 Kin. 10. 9.  
2 Chr. 9. 8.  
Isai. 62. 4.  
\* 1 Sam. 3. 18.  
\* 1 Sam. 9. 9.  
\* See ch. 17. 17.  
/ ch. 17. 10.
- \* ch. 19. 4.  
Esth. 6. 12.  
\* Isai. 20. 2, 4.  
\* Jer. 14. 3, 4.  
\* Ps. 126. 6.  
\* Ps. 3. 1, 2.  
\* 55. 12, &c.  
\* ch. 16. 23.  
\* 17. 14, 23.
- \* Josh. 16. 2.  
\* ch. 1. 2.
- \* ch. 19. 35.
- \* ch. 16. 19.
- \* ch. 17. 15,  
16.  
\* ver. 27.
- \* ch. 16. 16.  
1 Chr. 27. 33.  
\* ch. 16. 15.

<sup>1</sup> Called, John 18. 1, Cedron.

<sup>2</sup> Heb. going up, and weeping.

24. Abiathar went up] i.e. continued to ascend the Mount of Olives. Abiathar was High Priest (1 K. ii. 35). Perhaps Zadok is addressed by David (v. 25) as the chief of those who were actually bearing the Ark.

27. Art not thou a seer? If the text be correct, the sense would be, Art thou not a seer? therefore go back to the city, and observe, and certify me of what thou seest (v. 28). Others, by a slight alteration of the original

text, read "Art not thou a chief" (priest), &c.

30. his head covered] See marg. reff. and Jer. xiv. 3, 4; Ezek. xxiv. 17; the sign of deep mourning.

32. Render... "when David was come to the top of the mount where people worship God." The top here, and in xvi. 1, is used almost as a proper name. No doubt there was a high-place upon the top of the Mount of Olives.

CHAP. 16. AND <sup>a</sup>when David was a little past the top of the hill, behold, <sup>b</sup>Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of 2 summer fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses <sup>c</sup>be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, <sup>c</sup>that 3 such as be faint in the wilderness may drink. And the king said, And where <sup>d</sup>is thy master's son? <sup>e</sup>And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall 4 the house of Israel restore me the kingdom of my father. <sup>f</sup>Then said the king to Ziba, Behold, thine <sup>g</sup>are all that pertained unto Mephibosheth. And Ziba said, <sup>h</sup>I humbly beseech thee that I 5 may find grace in thy sight, my lord, O king. ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name <sup>i</sup>was Shimei, the son of 6 Gera: <sup>j</sup>he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men <sup>k</sup>were on his right hand and 7 on his left. And thus said Shimei when he cursed, Come out, 8 come out, thou <sup>l</sup>bloody man, and thou <sup>m</sup>man of Belial: the LORD hath <sup>n</sup>returned upon thee all <sup>o</sup>the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, <sup>p</sup>'behold, thou <sup>q</sup>art taken in thy mischief, because thou <sup>r</sup>art a 9 bloody man. ¶ Then said Abishai the son of Zeruiah unto the king, Why should this <sup>s</sup>'dead dog' <sup>t</sup>'curse my lord the king? let 10 me go over, I pray thee, and take off his head. And the king said, <sup>u</sup>'What have I to do with you, ye sons of Zeruiah? so let

<sup>a</sup> ch. 15. 30,<sup>32.</sup><sup>b</sup> ch. 9. 2.<sup>c</sup> ch. 15. 23.<sup>& 17. 20.</sup><sup>d</sup> ch. 10. 27.<sup>e</sup> Prov. 18.<sup>13.</sup><sup>f</sup> ch. 19. 16.<sup>1</sup> Kin. 2. 8,<sup>44.</sup><sup>g</sup> Deut. 13.<sup>13.</sup><sup>h</sup> Judg. 9.<sup>24. 56, 57.</sup><sup>i</sup> Kin. 2. 32,<sup>33.</sup><sup>j</sup> See ch. 1.<sup>16.</sup><sup>k</sup> 3. 28, 29.<sup>l</sup> 4. 11. 12.<sup>m</sup> 1 Sam. 24.<sup>14.</sup><sup>n</sup> Ex. 22. 28.<sup>o</sup> ch. 19. 22.<sup>p</sup> 1 Pet. 2. 23.<sup>1</sup> Heb. *I do obedience.*<sup>2</sup> Or, *he still came forth and**cursed.*<sup>3</sup> Heb. *man of blood.*<sup>4</sup> Heb. *behold thee in thy evil.*

XVI. 1. *a couple of asses saddled*] Those that Mephibosheth and his servant should have ridden. See xix. 26 note.

3. *thy master's son*] Meaning Saul's grandson (ix. 6). David asks the question, evidently hurt at the apparent ingratitude of Mephibosheth. It is impossible to say whether Mephibosheth was quite guiltless or not. If Ps. cxvi. was composed by David, and after the quelling of Absalom's rebellion, v. 11 may contain David's confession of his present hasty judgment (v. 4) in the matter.

5. *Bahurim*] See iii. 16 note. It seems to have lain off the road, on a ridge (v. 13), separated from it by a narrow ravine, so that Shimei was out of easy reach though within hearing, and within a stone's throw (vv. 6, 9).

*Shimei, the son of Gera*] In the title to Ps. vii. he is apparently called "Cush the Benjamite." On Gera, see Judg. iii. 15 note.

7. *Come out*] Rather, "Go out," viz. of the land, into banishment. Cp. Jer. xxix. 16.

*thou bloody man*] See marg. The Lord's word to David (1 Chr. xxii. 8) was probably known to Shimei. and now cast in Da-

vid's teeth by him, with special reference to the innocent blood of Uriah.

8. *all the blood of the house of Saul*] Shimei probably put to David's account the death of Saul, and Jonathan, and Abinadab, and Melchishua, slain in battle by the Philistines with whom David was in league; of Ish-bosheth, slain in consequence of David's league with Abner; that of Abner himself, which he attributed to David's secret orders; and all the 360 slain in the battle between Joab and Abner (ii. 31). Some, too, think that the death of seven men of Saul's immediate family (xxi. 8) had occurred before David's flight, and was referred to by Shimei. Shimei's hatred and virulence is an indication that the Benjamites resented the loss of royalty in their tribe, even in the palmiest days of David's monarchy.

9. *this dead dog*] See marg. ref. and ix. 8 note.

*go over*] The ravine, possibly with a stream of water (xvii. 20), which lay between them and Shimei.

10. *what have I to do, &c.*] See marg. ref. cp. Matt. viii. 29: John ii. 4, and a similar complaint about the sons of Zeruiah (iii. 39).

<sup>a</sup> See 2 Kin.  
18. 25.  
<sup>b</sup> Lam. 3. 39.  
<sup>c</sup> Rom. 9. 20.  
<sup>d</sup> ch. 12. 11.  
<sup>e</sup> Gen. 15. 4.

<sup>f</sup> Rom. 8. 28.

<sup>g</sup> ch. 15. 37.

<sup>h</sup> ch. 15. 37.

<sup>i</sup> ch. 19. 25.  
<sup>j</sup> Prov. 17. 17.

<sup>k</sup> ch. 15. 34.

<sup>l</sup> ch. 15. 16.

<sup>m</sup> & 20. 3.

<sup>n</sup> Gen. 34. 30.

<sup>o</sup> 1 Sam. 19. 4.

<sup>p</sup> ch. 2. 7.

<sup>q</sup> Zech. 8. 13.

<sup>r</sup> ch. 12. 11.

<sup>s</sup> 12.

<sup>t</sup> ch. 15. 12.

<sup>a</sup> See Dent.

25. 18.

ch. 16. 14.

<sup>b</sup> Zech. 13. 7.

him curse, because <sup>a</sup>the LORD hath said unto him, Curse David.  
11 <sup>e</sup>Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, <sup>f</sup>my son, which <sup>g</sup>came forth of my bowels, seeketh my life: how much more now *may this Benjamite do it?* let him alone, and let him  
12 curse; for the LORD hath bidden him. It may be that the LORD will look on mine <sup>h</sup>affliction, and that the LORD will  
13 <sup>i</sup>requite me good for his cursing this day. And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at  
14 him, and <sup>j</sup>cast dust. And the king, and all the people that <sup>k</sup>were  
15 with him, came weary, and refreshed themselves there. ¶ And  
16 <sup>l</sup>Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. And it came to pass, when Hushai the Archite, <sup>m</sup>David's friend, was come unto Absalom, that Hushai said unto Absalom, <sup>n</sup>God save the king, God save  
17 the king. And Absalom said to Hushai, <sup>o</sup>Is this thy kindness to thy friend? <sup>p</sup>Why wentest thou not with thy friend? And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and  
18 with him will I abide. And again, <sup>q</sup>Whom should I serve? <sup>r</sup>Should I not serve in the presence of his son? as I have served in  
19 thy father's presence, so will I be in thy presence. ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall  
20 do. And Ahithophel said unto Absalom, Go in unto thy father's  
21 concubines, which he hath left to keep the house; and all Israel shall hear that thou <sup>s</sup>art abhorred of thy father: then  
22 shall <sup>t</sup>the hands of all that <sup>u</sup>are with thee be strong. So they spread Absalom a tent upon the top of the house, and Absalom went in unto his father's concubines <sup>v</sup>in the sight of all Israel.  
23 And the counsel of Ahithophel, which he counselled in those days, <sup>w</sup>was as if a man had enquired at the <sup>x</sup>oracle of God: so  
24 <sup>y</sup>was all the counsel of Ahithophel, <sup>z</sup>both with David and with Absalom.

**CHAP. 17.** MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and  
2 pursue after David this night: and I will come upon him while he <sup>a</sup>is weary and weak handed, and will make him afraid: and all the people that <sup>b</sup>are with him shall flee; and I will <sup>c</sup>smite the  
3 king only: and I will bring back all the people unto thee: the man whom thou seekest <sup>d</sup>is as if all returned: so all the people

<sup>1</sup> Or, tears.

<sup>2</sup> Heb. dusted him with dust.

<sup>3</sup> Heb. eye, Gen. 29. 32.

<sup>4</sup> 1 Sam. 1. 11. Ps. 25. 18.

<sup>5</sup> Heb. Let the king live.

<sup>6</sup> Heb. word.

And for a like striking incident in the life of the Son of David, see Luke ix. 52-56.

12. *his cursing*] Another reading has *my curse*, i.e. the curse that has fallen upon me. David recognises in every word and action that he was receiving the due reward of his sin, and that which Nathan had foretold.

21. Taking possession of the harem was the most decided act of sovereignty (see 1 K. ii. 22). It was also the greatest offence and insult that could be offered. Such an act on Absalom's part made reconciliation impossible. A further motive has been found in this advice, viz., the desire on the

part of Ahithophel to make David taste the bitterness of that cup which he had caused others (Uriah and all Bath-sheba's family) to drink, and receive the measure which he had meted withal.

XVII. 1. *this night*] The night of the day on which David fled, and Absalom entered into Jerusalem. Ahithophel's idea was to fall upon David by surprise, and in the first confusion of the surprised army to seize and kill David only.

3. *the man whom thou seekest*] viz., David. Ahithophel means to say: "If I can only smite David, there will be no civil war, all the people will peaceably submit."

- 4 shall be in peace. And the saying <sup>1</sup>pleased Absalom well, and  
 5 all the elders of Israel. ¶Then said Absalom, Call now Hushai  
 6 the Archite also, and let us hear likewise <sup>2</sup>what he saith. And  
 when Hushai was come to Absalom, Absalom spake unto him,  
 saying, Ahithophel hath spoken after this manner: shall we do  
 7 after his <sup>3</sup>saying? if not; speak thou. And Hushai said unto  
 Absalom, The counsel that Ahithophel hath <sup>4</sup>given *is* not good  
 8 at this time. For, said Hushai, thou knowest thy father and  
 his men, that they *be* mighty men, and they *be* <sup>5</sup>chafed in their  
 minds, as <sup>c</sup>a bear robbed of her whelps in the field: and thy  
 father *is* a man of war, and will not lodge with the people. <sup>c Hos. 13. 8.</sup>  
 9 Behold, he is hid now in some pit, or in some *other* place: and it  
 will come to pass, when some of them be <sup>6</sup>overthrown at the  
 first, that whosoever heareth it will say, There is a slaughter  
 10 among the people that follow Absalom. And he also *that is*  
 valiant, whose heart *is* as the heart of a lion, shall utterly <sup>d</sup>melt:  
 for all Israel knoweth that thy father *is* a mighty man, and *they*  
 11 which *be* with him *are* valiant men. Therefore I counsel that  
 all Israel be generally gathered unto thee, <sup>e</sup>from Dan even to  
 Beer-sheba, <sup>f</sup>as the sand that *is* by the sea for multitude; and <sup>f Gen. 22. 17.</sup>  
 12 <sup>7</sup>that thou go to battle in thine own person. So shall we come  
 upon him in some place where he shall be found, and we will  
 light upon him as the dew falleth on the ground: and of him  
 and of all the men that *are* with him there shall not be left so  
 13 much as one. Moreover, if he be gotten into a city, then shall  
 all Israel bring ropes to that city, and we will draw it into the  
 14 river, until there be not one small stone found there. ¶And  
 Absalom and all the men of Israel said, The counsel of Hushai  
 the Archite *is* better than the counsel of Ahithophel. For <sup>g</sup>the  
 LORD had <sup>h</sup>appointed to defeat the good counsel of Ahithophel,  
 to the intent that the LORD might bring evil upon Absalom. <sup>g ch. 15. 31, 32.</sup>  
 15 ¶<sup>h</sup>Then said Hushai unto Zadok and to Abiathar the priests,  
 Thus and thus did Ahithophel counsel Absalom and the elders  
 16 of Israel; and thus and thus have I counselled. Now therefore  
 send quickly, and tell David, saying, Lodge not this night <sup>i</sup>in  
 the plains of the wilderness, but speedily pass over; lest the <sup>i ch. 15. 28.</sup>

<sup>1</sup> Heb. *was right in the eyes of, &c.* 1 Sam. 18. 20.

<sup>2</sup> Heb. *what is in his mouth.*

<sup>3</sup> Heb. *word?*

<sup>4</sup> Heb. *counselled.*

<sup>5</sup> Heb. *bitter of soul.* Judg. 18. 25.

<sup>6</sup> Heb. *fallen.*

<sup>7</sup> Heb. *that thy face, or,*

*presence go, &c.*

<sup>8</sup> Heb. *commanded.*

7. at this time] Rather, "The counsel which Ahithophel has given this time is not good." He contrasts it with that given before (xvi. 21), which was good. This gave an appearance of candour to his conduct, and so gave weight to his dissent. Observe the working of David's prayer (xv. 31).

9. some pit, or in some other place] The Hebrew has *in one of the pits, or in one of the places.* Hence *place* must have some defined meaning. It probably is used here, as elsewhere, for a *dwelling-house* or *village*, which might in that district be fortified houses (x. 12; 1 Sam. xxvi. 25).

Hushai's argument is that there was no chance of seizing David by surprise as Ahithophel suggested. There was sure to be sharp fighting, and the terror of the

names of David, Joab, Abishai, Ittai, and their companions, would magnify the first few blows received into a victory, and Absalom's men would flee in panic. It is likely that Absalom was not a man of courage, and Hushai, knowing this, adroitly magnified the terror of the warlike prowess of David and his mighty men.

12. as the dew] Like the drops of dew, in the vast number of our host, and in our irresistible and unavoidable descent upon our enemies.

16. Hushai, like a wise and prudent man, knowing, too, Absalom's weak and fickle character, would not depend upon the resolution, taken at his instigation, not to pursue the king, but took instant measures to advertise David of his danger.

- king be swallowed up, and all the people that *are* with him.
- <sup>a</sup> ch. 15. 27, 36. <sup>17</sup> ¶ <sup>a</sup> Now Jonathan and Ahimaaz <sup>a</sup> stayed by <sup>a</sup> En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David. Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house <sup>a</sup> in Bahurim, which had a well in his court; whither they went down. And <sup>a</sup> the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.
- <sup>p</sup> See Exod. 1. 19. <sup>20</sup> And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And <sup>p</sup> the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem. And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, <sup>a</sup> Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you. Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them
- <sup>q</sup> ver. 15, 16. <sup>22</sup> that was not gone over Jordan. ¶ And when Ahithophel saw that his counsel was not <sup>1</sup> followed, he saddled his *ass*, and arose, and gat him home to his house, to <sup>2</sup> his city, and <sup>2</sup> put his household in order, and <sup>a</sup> hanged himself, and died, and was buried in the sepulchre of his father. ¶ Then David came to <sup>a</sup> Mahanaim. And Absalom passed over Jordan, he and all the men of Israel
- <sup>r</sup> ch. 15. 12. <sup>23</sup> with him. And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to <sup>a</sup> Abigail the daughter of
- <sup>s</sup> Matt. 27. 5. <sup>24</sup> <sup>a</sup> Nahash, sister to Zeruah Joab's mother. So Israel and Ab-
- <sup>t</sup> Gen. 32. 2. <sup>25</sup>
- <sup>u</sup> 1 Chr. 2. 16, 17. <sup>26</sup>
- <sup>1</sup> Heb. *done*. <sup>2</sup> Heb. *gave charge concerning his house*, 2 Kin. 20. 1. <sup>3</sup> Heb. *Abigail*. <sup>4</sup> Or, *Jesse*. See 1 Chr. 2. 13, 16.

17. *En-rogel*] See marg. ref. *a wench*] Heb. "the maid servant," viz., of the High-Priest, either Zadok or Abiathar, or possibly one employed in some service in the Temple courts. (1 Sam. ii. 22 note.)

*and they went and told king David*] As related afterwards (v. 21). Here mentioned by anticipation.

18. *Bahurim*] See marg. ref. They were not all Shimeis in Bahurim.

19. *a covering*] Heb. "the covering," perhaps the hanging or awning at the door of the house, as the word seems to mean when spoken of the Tabernacle.

*ground corn*] Or *peeled barley*, which she spread out as if for the purpose of drying it in the sun.

20. As soon as ever she had hid the men she went into the house, as if busy about her usual occupations. Had Absalom's servants, who had had information from some of the people of Bahurim that the men had come to this house, found her in the court it might have directed their attention to the peeled barley.

*over the brook of water*] Cp. xvi. 9 note. The word for *brook* (*Michal*) occurs only here. One has been found in this very district,

still so called. The woman showed great presence of mind and adroitness in not denying that they had been there.

23. *to his city*] To Giloh (marg. ref.). Ahithophel was probably influenced by deep mortification at the slight put upon him by rejecting his counsel. He is a memorable example of the impotence of worldly wisdom. Cp. marg. ref.

24. *Mahanaim*] See ii. 8. The same reasons which induced Abner to choose it for Ishbosheth probably made it a good rallying point for David. It was a strong city, in a well-provisioned country, with a mountainous district for retreat in case of need, and with a warlike and friendly population.

25. *Ithra an Israelite*] Or *Jether the Ishmaelite* (1 Chr. ii. 17). *Ithra* and *Jether* are practically the same names. *Israelite* in the text is wrong. It should be either *Ishmaelite* or *Jezreelite* (iii. 2).

*Abigail the daughter of Nahash*] If Zeruah and Abigail were Jesse's daughters, the only probable way of reconciling our text with 1 Chr. ii. 16, 17, is to suppose that Nahash was Jesse's wife. If Zeruah and Abigail were only sisters of David by the mother, then Nahash might be the name of her first husband.

- 27 salom pitched in the land of Gilead. ¶ And it came to pass, when David was come to Mahanaim, that <sup>a</sup>Shobi the son of Nahash of Rabbah of the children of Ammon, and <sup>a</sup>Machir the son of Ammiel of Lo-debar, and <sup>a</sup>Barzillai the Gileadite of Rogelim, brought beds, and <sup>a</sup>basons, and earthen vessels, and wheat, and barley, and flour, and parched <sup>a</sup>corn, and beans, and 28 lentiles, and parched <sup>a</sup>pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, <sup>a</sup>in the wilderness.
- CHAP. 18. AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over 2 them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, <sup>a</sup>and a third part under the hand of Ittai the Gittite. And the king said unto the people, I 3 will surely go forth with you myself also. <sup>b</sup>But the people answered, Thou shalt not go forth: for if we flee away, they will not <sup>a</sup>care for us; neither if half of us die, will they care for us: but now *thou art* <sup>c</sup>worth ten thousand of us: therefore now *it is* 4 better that thou <sup>a</sup>succour us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds 5 and by thousands. And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. <sup>c</sup>And all the people heard when the king gave all the captains charge concerning Absalom. 6 ¶ So the people went out into the field against Israel: and the 7 battle was in the <sup>d</sup>wood of Ephraim; where the people of Israel

<sup>1</sup> Or, cups.<sup>2</sup> Heb. set their heart on us.<sup>3</sup> Heb. as ten thousand of us.<sup>4</sup> Heb. be to succour.<sup>a</sup> See ch. 10.<sup>1</sup> 12. 20.<sup>v</sup> ch. 9. 4.<sup>a</sup> ch. 10. 31,<sup>32</sup>.<sup>1</sup> Kin. 2. 7.<sup>a</sup> ch. 10. 2.<sup>a</sup> ch. 15. 19.<sup>b</sup> ch. 21. 17.<sup>c</sup> ver. 12.<sup>d</sup> Josh. 17. 15, 18.

27. Shobi's father may have been the king of the Ammonites, and Shobi appointed by David as tributary king or governor of Ammon after he took Rabbah (xii. 29). On the other hand, Nahash may have been a common name among the Ammonites, and the Nahash of v. 25 may have been of that nation.

On Machir, see marg. ref.

Barzillai was ancestor, through a daughter, to a family of priests, who were called after him *sons of Barzillai*, and who returned from captivity with Zerubbabel, but were not allowed to officiate as priests, or eat of the holy things, through defect of a proper register (Ezr. ii. 61-63). It is likely that being wealthy they had neglected their priestly privileges, as a means of maintenance, before the Captivity.

Rogelim was situated in the highlands of Gilead, but the exact situation is not known. It means the *fullers*, being the plural of the word *Rogel*, in *En-Rogel*, v. 17.

28. *cheese of kine*] Or, as others, *milk cows*, which is more in accordance with the context, being coupled with *sheep*, and is more or less borne out etymologically by the Arabic. God's care for David was evident in the kindness of these people.

XVIII. 2. *a third part*] This seems to have been a favourite division with the Hebrew commanders (see Judg. vii. 16, ix. 43; 1 Sam. xi. 11; 2 K. xi. 5, 6) and with the Philistines also (1 Sam. xiii. 17).

3. *succour us out of the city*] David, with a reserve, would hold the city, and either support the bands in case of need, or receive them within the walls should they be compelled to flee.

6. *against Israel*] Implying that the revolt was in a great measure that of the ten tribes, Saul's party, against the kingdom.

*the wood of Ephraim*] This would naturally be sought in the west of Jordan (marg. ref.). But on the other hand it seems certain that the scene of this battle was on the east of Jordan. It seems therefore inevitable to conclude that some portion of the thick wood of oaks and terebinths which still runs down to the Jordan on the east side was for some reason called *the wood of Ephraim*, either because it was a continuation on the east side of the great Ephraimitic forests on the west, or because of some transaction there in which Ephraim had taken part, such as the slaughter of the Midianites (Judg. vii. 24, 25), or their own slaughter (Judg. xii. 6).

- were slain before the servants of David, and there was there a  
 8 great slaughter that day of twenty thousand *men*. For the battle  
 was there scattered over the face of all the country; and the  
 wood <sup>1</sup>devoured more people that day than the sword devoured.  
 9 ¶ And Absalom met the servants of David. And Absalom rode  
 upon a mule, and the mule went under the thick boughs of a  
 great oak, and his head caught hold of the oak, and he was  
 taken up between the heaven and the earth; and the mule that  
 10 *was* under him went away. And a certain man saw *it*, and told  
 11 Joab, and said, Behold, I saw Absalom hanged in an oak. And  
 Joab said unto the man that told him, And, behold, thou sawest  
*him*, and why didst thou not smite him there to the ground?  
 and I would have given thee ten *shekels* of silver, and a girdle.  
 12 And the man said unto Joab, Though I should <sup>2</sup>receive a thou-  
 sand *shekels* of silver in mine hand, yet would I not put forth  
 mine hand against the king's son: <sup>3</sup>for in our hearing the king  
 charged thee and Abishai and Ittai, saying, <sup>4</sup>Beware that none  
 13 *touch* the young man Absalom. Otherwise I should have  
 wrought falsehood against mine own life: for there is no matter  
 hid from the king, and thou thyself wouldest have set thyself  
 14 against me. Then said Joab, I may not tarry thus <sup>5</sup>with thee.  
 And he took three darts in his hand, and thrust them through  
 the heart of Absalom, while he *was* yet alive in the <sup>6</sup>midst of  
 15 the oak. And ten young men that bare Joab's armour com-  
 16 passed about and smote Absalom, and slew him. ¶ And Joab  
 blew the trumpet, and the people returned from pursuing after  
 17 Israel: for Joab held back the people. And they took Absalom,  
 and cast him into a great pit in the wood, and <sup>7</sup>laid a very great  
 heap of stones upon him: and all Israel fled every one to his  
 18 tent. ¶ Now Absalom in his lifetime had taken and reared up  
 for himself a pillar, which *is* in <sup>8</sup>the king's dale: for he said, <sup>9</sup>I  
 have no son to keep my name in remembrance: and he called  
 the pillar after his own name: and it is called unto this day,

\* ver. 5.

† Josh. 7. 26.

† Gen. 14. 17.  
 † See ch. 14.  
 27.

<sup>1</sup> Heb. multiplied to devour.

<sup>2</sup> Heb. weigh upon mine hand.

<sup>3</sup> Heb. Beware whosoever  
 ye be of, &c.

<sup>4</sup> Heb. before thee.  
<sup>5</sup> Heb. heart.

8. the battle was scattered] Probably Absalom's forces were far more numerous than David's; but, most likely by Joab's skilful generalship, the field of battle was such that numbers did not tell, and David's veteran troops were able to destroy Absalom's rabble in detail. The wood entangled them, and was perhaps full of pits, precipices, and morasses (v. 17).

9. It would seem that the two things which his vain-glory boasted in, the royal mule, and the magnificent head of hair, by which he was caught in the "oak" (rather, terebinth or turpentine tree), both contributed to his untimely death.

11. ten shekels] [About 25 shillings.] The word *shekel* is understood, as in Gen. xx. 16, xxxvii. 28. See Ex. xxxviii. 24 note.

a girdle] Girdles were costly articles of Hebrew dress used to put money in (Matt. x. 9), and given as presents (1 Sam. xviii 4).

13. The man gives a remarkable incidental

testimony to David's sagacity and penetration (cp. xiv. 19), and to Joab's known unscrupulousness.

14. I may not tarry, &c.] i.e. lose time in such discourse.

16. blew the trumpet] To stop the pursuit and slaughter (ii. 28, xx. 22).

17. a great heap of stones] See marg. ref. This kind of monument is common to almost all early nations.

18. the king's dale] Anciently the valley of Shaveh (marg. ref.), and apparently in the near neighbourhood of Sodom; but the exact site is not known. It quite agrees with Absalom's preference for Hebron (xv. 7), that his monument should be reared by him in the south. If Absalom's monument be placed in the ravine of the Kedron, the king's dale here is a different place from the dale of Shaveh.

Absalom's place] Literally, Absalom's hand. (1 Sam. xv. 12 note.)

19 Absalom's place. ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath <sup>1</sup>avenged him of his enemies. And Joab said unto him, Thou shalt not <sup>2</sup>bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But <sup>3</sup>howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings <sup>4</sup>ready? But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush. ¶ And David sat between the two gates: and <sup>5</sup>the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, *there is tidings in his mouth*. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings. And the watchman said, <sup>6</sup>Mo thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings. ¶ And Ahimaaz called, and said unto the king, <sup>7</sup>All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath <sup>8</sup>delivered up the men that lifted up their hand against my lord the king. And the king said, <sup>9</sup>Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside, and

<sup>1</sup> ch. 13. 34.  
<sup>2</sup> Kin. 9. 17.

<sup>1</sup> Heb. *judged him from the hand, &c.*

<sup>2</sup> Heb. *be a man of tidings.*

<sup>3</sup> Heb. *be what may.*

<sup>4</sup> Or, *convenient.*

<sup>5</sup> Heb. *I see the running.*

<sup>6</sup> Or, *Peace be to thee.*

<sup>7</sup> Heb. *Peace.*

<sup>8</sup> Heb. *shut up.*

<sup>9</sup> Heb. *Is there peace.*

19. Ahimaaz was a well-known runner (r. 27). Speed was a heroic virtue in those simple times (cp. ii. 18). In Hezekiah's reign (2 Chr. xxx. 6, 10) we find an establishment of running post-men; and the same name (*runners*) is given (Esth. iii. 13) to the Persian posts, though at that time they rode on mules and camels.

*bear tidings*] The original word is used almost exclusively of bearing good tidings, and hence is rendered in the LXX. (though not always) εὐαγγελίζεσθαι (iv. 10; 1 Sam. xxxi. 9). In r. 21, it is not *carry the good tidings*, but *tell*, simply announce.

21. *Cush*] "The Cushite," a foreign slave, perhaps of Joab's, whom he did not scruple to expose to David's anger. If, however, it is a name, it must be rendered *Haccushi*. In the title to Ps. vii., "Cush, the Benjamite," cannot mean this Cush, since the contents of the Psalm are not suitable to this occasion.

23. *the plain*] The floor of the valley

through which the Jordan runs. The Cushite did not run by that road, but took the road over the hills, which may well have been the shorter but also the more difficult road. The two roads would probably meet a short distance from Mahanaim. These words, which have been thought to prove that the battle took place on the west of Jordan, are a clear proof that it took place on the east, because if the runners had had to cross the Jordan, they must both have come by the same road, which it is clear they did not.

23. *Ahimaaz called*] This marks the eager haste with which, before he had quite reached the king, he shouted out the pithy decisive word of good tidings, *Shalom! Peace!*

*hath delivered*] See marg. The figure seems to be that of *confining* a person within the power of his enemy, in opposition to *giving him his liberty* "in a large room," to work what mischief he pleases.



31 stood still. And, behold, Cushy came; and Cushy said, 'Tidings, my lord the king: for the LORD hath avenged thee this day of  
 32 all them that rose up against thee. And the king said unto Cushy, *Is the young man Absalom safe?* And Cushy answered, The enemies of my lord the king, and all that rise against thee  
 33 do *to thee* hurt, be as *that* young man *is*. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, *O my son Absalom, my son, my son Absalom!* would God I had died for thee, O Absalom, my son, my son!

\* ch. 10. 4.

CHAP. 19. AND it was told Joab, Behold, the king weepeth and  
 2 mourneth for Absalom. And the <sup>2</sup>victory that day was *turned* into mourning unto all the people: for the people heard say that  
 3 day how the king was grieved for his son. And the people gat them by stealth that day <sup>4</sup>into the city, as people being ashamed  
 4 steal away when they flee in battle. But the king <sup>5</sup>covered his face, and the king cried with a loud voice, *O my son Absalom, O Absalom, my son, my son!* ¶ And Joab came into the house  
 5 to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives  
 6 of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; <sup>7</sup>in that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, <sup>8</sup>that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died  
 7 this day, then it had pleased thee well. Now therefore arise, go forth, and speak <sup>9</sup>comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the  
 8 evil that befell thee from thy youth until now. Then the king arose, and sat in the gate. And they told unto <sup>10</sup>all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.  
 9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now  
 10 he is <sup>11</sup> fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why  
 11 <sup>12</sup> speak ye not a word of bringing the king back? ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is  
 12 come to the king, *even* to his house. Ye are my brethren, ye are *my bones and my flesh*: wherefore then are ye the last to

<sup>a</sup> ver. 32.

<sup>b</sup> ch. 15. 30.

<sup>c</sup> ch. 18. 33.

<sup>d</sup> ch. 15. 14.

<sup>e</sup> ch. 5. 1.

<sup>1</sup> Heb. *Tidings is brought.*

<sup>2</sup> Heb. *salvation, or, deliverance.*

<sup>3</sup> Heb. *By loving, &c.*

<sup>4</sup> Heb. *that princes or servants are not to thee.*

<sup>5</sup> Heb. *to the heart of thy servants, Gen. 31. 3.*

<sup>6</sup> Heb. *are ye silent?*

31. *tidings, &c.*] Rather, "Let my lord the king receive the good tidings."

33. There is not in the whole of the O. T. a passage of deeper pathos than this. Cp. Luke xix. 41. In the Hebrew Bible this verse commences the nineteenth chapter. The A. V. follows the Greek and Latin Versions.

6. Had Absalom gained the victory, it is likely that, according to the manner of

Oriental despots, he would have sought to secure his throne by killing all possible competitors (Judg. ix. 5; 1 K. xv. 29).

8. David saw the justice of what Joab said, and the new danger which threatened him if he did not rouse himself from his grief.

*for Israel, &c.*] Not David's followers, but as before (xvii. 26, xviii. 6, 17), Absalom's army.

- 13 bring back the king? <sup>s</sup> And say ye to Amasa, *Art thou not of my bone, and of my flesh?* <sup>e</sup> God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab. And he bowed the heart of all the men of Judah, <sup>a</sup> even as *the heart of one man*; so that they sent *this word* unto the king, Return thou, and all thy servants. So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan. ¶ And Shimei the son of Gera, a Benjamite, which was of Bahurim, hastened and came down with the men of Judah to meet king David. And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; and said unto the king, <sup>m</sup> Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he <sup>e</sup> cursed the LORD's anointed? And David said, <sup>r</sup> What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? <sup>s</sup> Shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel? Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him. ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard,

<sup>1</sup> Heb. *the good in his eyes.*

13. *of my bone, &c.*] Render as in preceding verse, "art thou not my bone and my flesh?" It is curious to note how the phrase is used in v. 1 of common descent from Israel, in r. 12 of the closer kindred of the tribe of Judah, and in this verse of the yet nearer kindred between David and Amasa his sister's son.

*captain... in the room of Joab*] It is very plain that David felt the weight of Joab's overbearing influence to be very oppressive (cp. v. 22, iii. 39, xvi. 10). He was, at this time, very angry with Joab for killing Absalom; and so, thinking it of vital importance to win over Amasa and the army of Judah, he did not scruple to offer him Joab's high post.

16. Shimei being aware that Judah was unanimous in recalling the king, lost no time in trying to make his peace with David, by bringing a large Benjamite force with him.

17. *before the king*] i.e. "to meet the king." Cp. xx. 8. The king was on the east bank, and they crossed over (by the ford) from the west bank to go to him.

18. *as he was come over Jordan*] Render, "when he was crossing," i.e. just embarking for the purpose of crossing. The scene still lies on the east bank. Shimei left nothing undone to soften, if possible, David's resentment.

20. This is the first time that the *house of Joseph*, or *Joseph*, stands for all the ten tribes of which Ephraim was the head and leader. While Saul of Benjamin was king, or while Mahanaim was the capital of his son's kingdom, it was not natural so to name them, nor does it seem so at first sight in the mouth of Shimei the Benjamite. But it is very possible that he used the phrase for the purpose of exculpating himself and his own tribe from having taken the initiative in the rebellion, and of insinuating that they were drawn away by the preponderating influence of the great house of Joseph. On the other hand, the phrase may be an indication that the passage was written after the separation of the kingdom of Israel, when the phrase was a common one.

24. *beard*] The *moustache*, the beard of the upper lip. The fact related in this

- nor washed his clothes, from the day the king departed until the day he came *again* in peace. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, <sup>a</sup>Wherefore wentest thou with me, Mephibosheth? And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame. And <sup>b</sup>he hath slandered thy servant unto my lord the king; <sup>c</sup>but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes. For all of my father's house were but <sup>d</sup>dead men before my lord the king: <sup>e</sup>yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king <sup>f</sup>is come again in peace unto his own house. ¶ And <sup>g</sup>Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now Barzillai was a very aged man, *even* fourscore years old: and <sup>h</sup>he had provided the king of sustenance while he lay at Mahanaim; for he <sup>i</sup>was a very great man. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, <sup>j</sup>How long have I to live, that I should go up with the king unto Jerusalem? <sup>k</sup>I am this day <sup>l</sup>fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and *be buried* by the grave of my father and of my mother. But behold thy servant <sup>m</sup>Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt <sup>n</sup>require of me, *that* will I do for thee. And all the people went over Jordan. And when the king was come over, the king <sup>o</sup>kissed Barzillai, and blessed him; and he returned unto his own place. Then the king went on to Gilgal, and <sup>p</sup>Chimham went on with him: and

<sup>1</sup> Heb. *men of death*,  
1 Sam. 26. 16.

<sup>2</sup> Heb. *How many days are  
the years of my life.*

<sup>3</sup> Heb. *choose*,  
<sup>4</sup> Heb. *Chimham*.

verse tends to clear Mephibosheth from the suspicion of unfaithfulness to David.

26. What appears to have happened is, that when Mephibosheth ordered Ziba to saddle the asses and ride with him to join David, Ziba left him under pretence of obeying, but instead laded the asses with provisions, and went off alone with them, thus making it impossible for Mephibosheth to follow.

29. Unable to get to the bottom of the story, and perhaps unwilling to make an enemy of Ziba, David compromised the matter by dividing the land, thus partially

revoking his hasty sentence (xvi. 4). We still see the impatient temper of David.

37. *Chimham*] From marg. reff. it appears that Chimham, having accepted David's offer, came and settled near Bethlehem. His house was still called after him at the time of the Captivity.

39. The *people* is the term especially applied in this narrative to David's followers (xv. 17, xvi. 14, xvii. 2, xviii. 1, 2, xix. 2, 3). They crossed by the ford, while David and his household, accompanied by Barzillai and Chimham, came over in the ferry.

- all the people of Judah conducted the king, and also half the  
 41 people of Israel. ¶ And, behold, all the men of Israel came to  
 the king, and said unto the king, Why have our brethren the  
 men of Judah stolen thee away, and <sup>a</sup>have brought the king,  
 and his household, and all David's men with him, over Jordan? <sup>a</sup> ver. 15.
- 42 And all the men of Judah answered the men of Israel, Because  
 the king <sup>b</sup>is near of kin to us: wherefore then be ye angry for  
 this matter? have we eaten at all of the king's <sup>c</sup>cost? or hath he <sup>a</sup> ver. 12.
- 43 given us any gift? And the men of Israel answered the men  
 of Judah, and said, We have ten parts in the king, and we have  
 also more <sup>d</sup>right in David than ye: why then did ye <sup>e</sup>despise us,  
 that our advice should not be first had in bringing back our  
 king? And <sup>f</sup>the words of the men of Judah were fiercer than  
 the words of the men of Israel.
- CHAP. 20.** AND there happened to be there a man of Belial, whose  
 name *was* Sheba, the son of Bichri, a Benjamite: and he blew a  
 trumpet, and said, <sup>g</sup>We have no part in David, neither have we  
 inheritance in the son of Jesse: <sup>h</sup>every man to his tents, O  
 2 Israel. So every man of Israel went up from after David, and  
 followed Sheba the son of Bichri: but the men of Judah clave  
 3 unto their king, from Jordan even to Jerusalem. ¶ And David  
 came to his house at Jerusalem; and the king took the ten  
 women <sup>i</sup>his concubines, whom he had left to keep the house,  
 and put them in <sup>j</sup>ward, and fed them, but went not in unto  
 them. So they were <sup>k</sup>shut up unto the day of their death,  
 4 <sup>l</sup>living in widowhood. ¶ Then said the king to Amasa, <sup>m</sup>As-  
 semble me the men of Judah within three days, and be thou  
 5 here present. So Amasa went to assemble the <sup>n</sup>men of Judah:  
 but he tarried longer than the set time which he had appointed  
 6 him. And David said to Abishai, Now shall Sheba the son of  
 Bichri do us more harm than <sup>o</sup>did Absalom: take thou <sup>p</sup>thy lord's  
 servants, and pursue after him, lest he get him fenced cities,  
 7 and <sup>q</sup>escape us. And there went out after him Joab's men, and  
 the <sup>r</sup>Chorethites, and the <sup>s</sup>Pelethites, and all the mighty men: <sup>t</sup>ch. 15. 16.  
<sup>u</sup>ch. 19. 13. <sup>v</sup>ch. 11. 11. <sup>w</sup>1 Kin. 1. 33. <sup>x</sup>ch. 8. 18. <sup>y</sup>1 Kin. 1. 38.

<sup>1</sup> Heb. set us at light.<sup>2</sup> Heb. an house of ward.<sup>3</sup> Heb. bound.<sup>4</sup> Heb. in widowhood of life.<sup>5</sup> Heb. Call.<sup>6</sup> Heb. deliver himself from  
our eyes.

41. It seems that David and his whole party made a halt at Gilgal (r. 15; 1 Sam. xi. 14), and possibly made some solemn agreement there about the kingdom. But while they were there, *all the men of Israel*, representatives from the tribes not included in *half the people of Israel* (r. 40), came up in great wrath at finding that the restoration had been accomplished without consulting them, and accused the men of Judah of unfair dealing.

XX. 1. *the son of Bichri, &c.* Rather, *a Bichrite*, formed like the names *Ahohite*, *Hachmonite*, &c. (xxiii. 8, 9), and so called from Becher, the son of Benjamin (Gen. xvi. 21; 1 Chr. vii. 6-8) Saul was also of this family. It is evident that the transfer of the royalty from their tribe to that of Judah still rankled in the hearts of many Benjamites (xvi. 8 note).

2. *from Jordan, &c.* The men of Israel only escorted David from Jordan to Gilgal,

and there left him; but the men of Judah in a body went with him all the way to Jerusalem.

4. *to Amasa, &c.* Evidently feeling his way towards fulfilling the promise to Amasa (marg. ref.).

5. *he tarried*]. The cause of Amasa's delay is not stated. It may have been the unwillingness of the men of Judah to place themselves under his orders, or it may have been caused by a wavering or hesitation in loyalty. This last is evidently insinuated in r. 11, and no doubt this was the pretext, whether grounded in fact or not, by which Joab justified the murder of Amasa before David.

6. *to Abishai*]. Probably, as the king was on bad terms with Joab, and wished to deprive him of his post as captain of the host, he gave his orders to Abishai, and weakly connived at the execution of them by Joab, which was inevitable.



- 17 near hither, that I may speak with thee. And when he was come near unto her, the woman said, *Art thou Joab?* And he answered, *I am he.* Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear. Then she spake, saying, 'They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter. I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: 20 why wilt thou swallow up <sup>m</sup> the inheritance of the LORD? And Joab answered and said, Far be it, far be it from me, that I 21 should swallow up or destroy. The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri <sup>2</sup> by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the 22 wall. Then the woman went unto all the people <sup>n</sup> in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they <sup>o</sup> retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king. ¶ Now <sup>p</sup> Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites 24 and over the Pelethites: and Adoram was <sup>q</sup> over the tribute: 25 and <sup>r</sup> Jehoshaphat the son of Ahilud was <sup>s</sup> recorder: and Sheva 26 was scribe: and <sup>t</sup> Zadok and Abiathar were the priests: <sup>u</sup> and Ira also the Jairite was <sup>v</sup> a chief ruler about David.
- CHAP. 21.** THEN there was a famine in the days of David three years, year after year; and David <sup>w</sup> enquired of the LORD. And

<sup>m</sup> 1 Sam. 26.

<sup>n</sup> 10.

<sup>o</sup> ch. 21. 3.

<sup>p</sup> Eccles. 9.

<sup>q</sup> 14, 15.

<sup>r</sup> ch. 8. 16, 18.

<sup>s</sup> 1 Kin. 4. 6.

<sup>t</sup> ch. 8. 16.

<sup>u</sup> 1 Kin. 4. 3.

<sup>v</sup> ch. 8. 17.

<sup>w</sup> 1 Kin. 4. 4.

<sup>x</sup> ch. 23. 38.

<sup>1</sup> Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end:*

See Deut. 20. 11.

<sup>2</sup> Heb. *by his name.*

<sup>3</sup> Heb. *were scattered.*

<sup>4</sup> Or, *remembrancer.*

<sup>5</sup> Or, *a prince*, Gen. 41.

45. Ex. 2. 16.

<sup>6</sup> Heb. *sought the face*, &c.

See Num. 27. 21.

18. This was an old proverb. Abel, like Teman, and some other places, was once famous for the wisdom of its inhabitants (1 K. iv. 30, 31). The wise woman was herself a remnant of this traditional wisdom.

19. *I am one*, &c.] The woman speaks in the name of the whole city, which she means to say was peaceable and loyal.

20. Joab's character is strongly brought out in the transaction. Politic, decided, bold, and unscrupulous, but never needlessly cruel or impulsive, or even revengeful. No life is safe that stands in his way, but from policy he never sacrifices the most insignificant life without a purpose. (Cp. ii. 27-30.)

23. *now Joab*, &c.] This is by no means an unmeaning repetition. Joab had been dismissed to make room for Amasa, and was now, as the result of his successful expedition against Sheba, and the death of Amasa, reinstated in his command. Moreover, this was a fresh beginning of David's reign, and therefore a statement of his chief officers is as proper as in viii. 16, when he had just established himself on the throne of Israel. Cp. 1 K. iv. 2-6.

24. *Adoram*] Not mentioned before by

name or office. Apparently, therefore, the office was not instituted till the latter part of David's reign, and its duties probably were the collection of the tribute imposed upon vanquished nations, or the command of the forced levies employed in public works. Adoram was stoned to death in the beginning of the reign of Rehoboam (1 K. xii. 18).

26. *Ira the Jairite*] Not mentioned before: perhaps the same as *Ira an Ithrite* (marg. ref.), i.e. an inhabitant of Jattir in the hill country of Judah (Josh. xv. 48; 1 Sam. xxx. 27). Perhaps we ought to read *Ithrite*, for *Jairite*.

*a chief ruler...about David*] More simply and clearly, "*was David's cohen*" (viii. 18 note). In the early part of David's reign his own sons were *cohanim* (chief rulers). The deaths of Amnon and Absalom, and the dissensions in the family, had probably caused the change of policy in this respect.

XXI. 1. There is no note of time whatever, nor any clue as to what part of David's reign the events of this chapter ought to be assigned.

*enquired of the Lord*] Heb. "*sought the face of the Lord*," quite a different phrase

- the LORD answered, *It is* for Saul, and for *his* bloody house,  
 2 because he slew the Gibeonites. And the king called the  
 Gibeonites, and said unto them; (now the Gibeonites were not  
 of the children of Israel, but <sup>a</sup>of the remnant of the Amorites;  
 and the children of Israel had sworn unto them: and Saul  
 sought to slay them in his zeal to the children of Israel and  
 3 Judah.) Wherefore David said unto the Gibeonites, What  
 shall I do for you? and wherewith shall I make the atonement,  
 4 that ye may bless <sup>b</sup>the inheritance of the LORD? And the  
 Gibeonites said unto him, <sup>c</sup>We will have no silver nor gold of  
 Saul, nor of his house; neither for us shalt thou kill any man  
 in Israel. And he said, What ye shall say, *that* will I do for  
 5 you. And they answered the king, The man that consumed us,  
 and that <sup>d</sup>devised against us *that* we should be destroyed from  
 6 remaining in any of the coasts of Israel, let seven men of his  
 sons be delivered unto us, and we will hang them up unto the  
 LORD <sup>e</sup>in Gibeah of Saul, <sup>f</sup>whom the LORD did choose. And  
 7 the king said, I will give them. ¶ But the king spared Mephi-  
 bosheth, the son of Jonathan the son of Saul, because of <sup>g</sup>the  
 LORD's oath that *was* between them, between David and Jonu-  
 8 than the son of Saul. But the king took the two sons of Riz-  
 pah the daughter of Aiah, whom she bare unto Saul, Armoni  
 and Mephibosheth; and the five sons of <sup>h</sup>Michal the daughter of

<sup>a</sup> 1 Sam. 10.  
26.

<sup>b</sup> 11. 4.

<sup>c</sup> 1 Sam. 10.  
24.

<sup>d</sup> 1 Sam. 18. 3.

<sup>e</sup> 20. 8, 15, 42.

<sup>f</sup> 23. 18.

<sup>g</sup> ch. 3. 7.

<sup>1</sup> Or, *It is not silver nor gold that we have to do with Saul or his house,*

*neither pertains it to us to kill, &c.*

<sup>2</sup> Or, *cut us off.*

<sup>3</sup> Or, *chosen of the Lord.*

<sup>4</sup> Or, *Michal's sister.*

from that so often used in Judges (e.g. i. 1) and the Books of Samuel, and probably indicating that this chapter is from a different source; an inference agreeing with the indefinite "*in the days of David*," and with the allusion to the slaughter of the Gibeonites, which has not anywhere been narrated.

and for his bloody house] Lit., *the house of blood*, i.e. the house or family upon which rests the guilt of shedding innocent blood.

2. The way in which the writer here refers to the history of the league with the Gibeonites (Josh. ix.) shows that the Book of Joshua was not a part of the same work as the Books of Samuel.

of the Amorites] The Gibeonites were Hivites (Josh. ix. 7, xi. 19); and in many enumerations of the Canaanitish nations the Hivites are distinguished from the Amorites. But *Amorite* is often used in a more comprehensive sense, equivalent to *Canaanite* (as Gen. xv. 16; Deut. i. 27), and denoting especially that part of the Canaanite nation which dwelt in the hill country (Num. xiii. 29; Deut. i. 7, 20, 24), and so includes the Hivites.

4. *no silver, nor gold, &c.*] Money payments as a compensation for blood-guilt were very common among many nations. The law, too, in Num. xxxv. 31, 32, presupposes the existence of the custom which it prohibits. In like manner the speech of

the Gibeonites implies that such a payment as they refuse would be a not unusual proceeding.

*neither ... shalt thou kill any man in Israel*] They mean that it is not against the nation of Israel, but against the individual Saul, that they cry for vengeance. The demand for Saul's sons is exactly similar to that which dictated David's own expression in xxiv. 17, "*against me, and against my father's house.*"

6. *seven men*] Seven was a sacred number not only with the Hebrews but with other Oriental nations (Num. xxiii. 1, 29), and is therefore brought in on this occasion when the judicial death of the sons of Saul was a religious act intended to appease the wrath of God for the violation of an oath (Num. xxv. 4).

whom the LORD did choose] Rather, "*the LORD's chosen*," or elect. The same phrase is applied to Moses (Ps. cvi. 23), to the Israelites (Isai. xliii. 20), and to Christ (Isai. xlii. 1).

7. *the LORD's oath*] The calamity brought upon Israel by Saul's breach of the oath to the Gibeonites would make David doubly careful in the matter of his own oath to Jonathan.

8. *Rizpah*] See marg. ref. A foreign origin was possibly the cause of the selection of Rizpah's sons as victims.

sons of Michal] An obvious error for *Merab* (1 Sam. xviii. 19 note).

- Saul, whom she <sup>1</sup>brought up for Adriel the son of Barzillai the  
 9 Meholahitho: and he delivered them into the hands of the  
 Gibeonites, and they hanged them in the hill <sup>2</sup>before the LORD: <sup>3</sup>ch. 6. 17.  
 and they fell *all* seven together, and were put to death in the  
 days of harvest, in the first days, in the beginning of barley  
 10 harvest. ¶ And <sup>4</sup>Rizpah the daughter of Aiah took sackcloth, <sup>5</sup>ver. 8.  
 and spread it for her upon the rock, <sup>6</sup>from the beginning of <sup>7</sup>ch. 3. 7.  
 harvest until water dropped upon them out of heaven, and <sup>8</sup>See Deut.  
 suffered neither the birds of the air to rest on them by day, nor <sup>9</sup>21. 23.  
 11 the beasts of the field by night. And it was told David what  
 Rizpah the daughter of Aiah, the concubine of Saul, had done.  
 12 ¶ And David went and took the bones of Saul and the bones of  
 Jonathan his son from the men of <sup>10</sup>Jabesh-gilead, which had <sup>11</sup>1 Sam. 31.  
 stolen them from the street of Beth-shan, where the <sup>12</sup>11, 12, 13.  
 Philistines had hanged them, when the Philistines had slain Saul in Gilboa: <sup>13</sup>1 Sam. 31.  
 13 and he brought up from thence the bones of Saul and the bones <sup>14</sup>10.  
 of Jonathan his son; and they gathered the bones of them that  
 14 were hanged. And the bones of Saul and Jonathan his son  
 buried they in the country of Benjamin in <sup>15</sup>Zelah, in the  
 sepulchre of Kish his father: and they performed all that the  
 king commanded. And after that <sup>16</sup>God was intreated for the  
 15 land. ¶ Moreover the Philistines had yet war again with Israel;  
 and David went down, and his servants with him, and fought  
 16 against the Philistines: and David waxed faint. And Ishbi-  
 benob, which *was* of the sons of <sup>17</sup>the giant, the weight of whose  
<sup>18</sup>spear weighed three hundred shekels of brass in weight, he being  
 17 girded with a new sword, thought to have slain David. But  
 Abishai the son of Zeruiah succoured him, and smote the

<sup>1</sup> Heb. *bore to Adriel*, 1  
 Sam. 13. 19.

<sup>2</sup> Or, *Rapha*.

<sup>3</sup> Heb. *the staff*, or, *the  
 head*.

9. *in the first days*] The barley harvest (about the middle or towards the end of April) was earlier than the wheat harvest (Ex. ix. 31; Ruth i. 22).

10. *dropped*] Rather, "poured," the proper word for heavy rain (Ex. ix. 33). The "early rain," or heavy rain of autumn, usually began in October, so that Rizpah's devoted watch continued about six months. How rare rain was in harvest we learn from 1 Sam. xii. 17, 18; Prov. xxvi. 1. The reason of the bodies being left unburied, contrary to Deut. xxi. 23, probably was that the death of these men being an expiation of the guilt of a violated oath, they were to remain till the fall of rain should give the assurance that God's anger was appeased, and the national sin forgiven.

*birds of the air...beasts of the field*] It is well known how in the East, on the death c.g. of a camel in a caravan, the vultures instantly flock to the carcase. (Cp. Matt. xxiv. 28.)

12. *from the street of Beth-shan*] This was the wide place just inside the gate of an Oriental city, bounded therefore by the city wall (cp. marg. ref.). Here, as the place of concourse, the Philistines had fastened the bodies.

15. This, like the preceding paragraph

(1-14), is manifestly a detached and unconnected extract. It is probably taken from some history of David's wars, apparently the same as furnished the materials for chs. v., viii., and xxiii. 8-39. There is no direct clue to the time when the events here related took place, but it was probably quite in the early part of David's reign, while he was still young and active, after the war described in ch. v. The Book of Chronicles places these Philistine battles immediately after the taking of Rabbah of the Ammonites (1 Chr. xx. 4-8), but omits David's adventure (15-17).

16. *Ishbi-benob*] A corrupt reading. The whole passage should, perhaps run thus: "And David waxed faint. So they halted in Goliath (as in rr. 18, 19). And there was a man (in Goliath) which was of the sons of the giant, &c."

*sons of the giant*] The giant here (rr. 18, 20, 22) is *ha-Raphah*, whence the *Rephaim* (Gen. xiv. 5; Deut. ii. 11). The sons of Harephah, or Rephaim, are different from the *Nephilim*, or Giants (Gen. vi. 4; Num. xiii. 33). The sons of Anak were not strictly Rephaim, but Nephilim.

*three hundred shekels of brass*] About eight pounds. Goliath's spear's head weighed six hundred shekels of iron.



° ch. 18. 3.  
 p 1 Kin. 11. 36.  
 & 15. 4.  
 Ps. 132. 17.  
 q 1 Chr. 20. 4.  
 r 1 Chr. 11. 20.  
 s See 1 Chr. 20. 6.  
 t 1 Chr. 20. 6.

u 1 Sam. 16. 9, *Shammah*.  
 v 1 Chr. 20. 8.

° Ex. 15. 1.  
 Judg. 5. 1.  
 b Ps. 34. 19.

c Deut. 32. 4.  
 Ps. 18. 2, &c.  
 d Heb. 2. 13.  
 e Gen. 15. 1.  
 f Luke 1. 63.  
 g Prov. 18. 10.  
 h Ps. 9. 9.  
 Jer. 16. 19.

i Ps. 116. 3.

k Ps. 120. 1.  
 Jonah 2. 2.

Philistine, and killed him. Then the men of David swore unto him, saying, °Thou shalt go no more out with us to battle, that 18 thou quench not the °light of Israel. ¶ And it came to pass after this, that there was again a battle with the Philistines at Gob: then °Sibbechai the Hushathite slew °Saph, which was of 19 the sons of °the giant. And there was again a battle in Gob with the Philistines, where Elhanan the son of °Jaare-oregim, a Beth-lehemite, slew °the brother of Goliath the Gittite, the staff 20 of whose spear was like a weaver's beam. ¶ And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and 21 twenty in number; and he also was born to °the giant. And when he °defied Israel, Jonathan the son of °Shimeah the 22 brother of David slew him. ¶ These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAP. 22. AND David °spake unto the LORD the words of this song in the day that the LORD had °delivered him out of the 2 hand of all his enemies, and out of the hand of Saul: and he said,

¶ The LORD is my rock, and my fortress, and my deliverer;  
 3 The God of my rock; °in him will I trust:  
 He is my °shield, and the °horn of my salvation, my high  
 °tower, and my °refuge,  
 My saviour; thou savest me from violence.  
 4 I will call on the LORD, who is worthy to be praised:  
 So shall I be saved from mine enemies.  
 5 ¶ When the °waves of death compassed me,  
 The floods of °ungodly men made me afraid;  
 6 The °sorrows of hell compassed me about;  
 The snares of death prevented me;  
 7 In my distress °I called upon the LORD,  
 And cried to my God:

1 Heb. candle, or, lamp.

2 Or, Sippai.

3 Or, Rapha.

4 Or, Jair.

5 Or, Rapha.

6 Or, reproached, 1 Sam. 17. 10, 25, 26.

7 Or, pangs.

8 Heb. Belial.

9 Or, cords.

18. a battle in Gob] In the parallel passage (marg. ref.), Gezer is named as the field of this battle. Gath is however named (vv. 20, 22) in a way to make it probable that Gath was the scene of all the battles. The LXX. in this verse has Gath.

19. The Hebrew text is manifestly very corrupt. First, for Jaare-oregim, 1 Chr. xx. 5 gives us the reading Jair. Oregim has evidently got in by a transcriber's error from the line below, where oregim is the Hebrew for weavers. Again, the word the Bethlehemite is very doubtful. It is supported by xxiii. 24, but it is not found in the far purer text of 1 Chr. xx. 5, but instead of it we find the name of the Philistine slain by Elhanan, Lahmi the brother of Goliath the Gittite. It is probable, therefore, that either the words the Bethlehemite, are a corruption of Lahmi, or that the recurrence of Lahmi, and the termination of Beth-lehemite has confused

the transcriber, and led to the omission of one of the words in each text.

22. four] Not necessarily meaning that they were brothers, but that they were all of the race of the Giant, all Rephaim. The word four is omitted in the parallel passage, only the three last being mentioned in that chapter.

XXII. 1. This song, which is found with scarcely any material variation as the XVIIIth Psalm, and with the words of this first verse for its title, belongs to the early part of David's reign when he was recently established upon the throne of all Israel, and when his final triumph over the house of Saul, and over the heathen nations (vv. 44-46), Philistines, Moabites, Syrians, Ammonites, and Edomites, was still fresh (ch. xxi.). For a commentary on the separate verses the reader is referred to the commentary on Ps. xviii.

- And he did <sup>1</sup>hear my voice out of his temple,  
 And my cry *did enter* into his ears.  
 8 Then <sup>2</sup>the earth shook and trembled;  
 "The foundations of heaven moved  
 And shook, because he was wroth.  
 9 There went up a smoke <sup>1</sup>out of his nostrils,  
 And <sup>2</sup>fire out of his mouth devoured:  
 Coals were kindled by it.  
 10 He <sup>3</sup>bowed the heavens also, and came down;  
 And <sup>4</sup>darkness *was* under his feet.  
 11 And he rode upon a cherub, and did fly:  
 And he was seen <sup>5</sup>upon the wings of the wind.  
 12 And he made <sup>6</sup>darkness pavilions round about him,  
 "Dark waters, and thick clouds of the skies.  
 13 Through the brightness before him were <sup>7</sup>coals of fire kindled.  
 14 The LORD <sup>8</sup>thundered from heaven,  
 And the most High uttered his voice.  
 15 And he sent out <sup>9</sup>arrows, and scattered them;  
 Lightning, and discomfited them.  
 16 And the channels of the sea appeared,  
 The foundations of the world were discovered,  
 At the <sup>10</sup>rebuking of the LORD,  
 At the blast of the breath of his <sup>11</sup>nostrils.  
 17 ¶ <sup>12</sup>He sent from above, he took me;  
 He drew me out of <sup>13</sup>many waters;  
 18 "He delivered me from my strong enemy,  
 And from them that hated me: for they were too strong  
 for me.  
 19 They prevented me in the day of my calamity:  
 But the LORD was my stay.  
 20 <sup>14</sup>He brought me forth also into a large place:  
 He delivered me, because he <sup>15</sup>delighted in me.  
 21 "The LORD rewarded me according to my righteousness:  
 According to the <sup>16</sup>cleanness of my hands hath he recom-  
 pensed me.  
 22 For I have <sup>17</sup>kept the ways of the LORD,  
 And have not wickedly departed from my God.  
 23 For all his <sup>18</sup>judgments *were* before me:  
 And *as for* his statutes, I did not depart from them.  
 24 I was also <sup>19</sup>upright <sup>20</sup>before him,  
 And have kept myself from mine iniquity.  
 25 Therefore <sup>21</sup>the LORD hath recompensed me according to my  
 righteousness;  
 According to my cleanness <sup>22</sup>in his eye sight.  
 26 ¶ With <sup>23</sup>the merciful thou wilt shew thyself merciful,  
 And with the upright man thou wilt shew thyself upright.  
 27 With the pure thou wilt shew thyself pure;  
 And <sup>24</sup>with the froward thou wilt <sup>25</sup>shew thyself unsavoury.  
 28 And the <sup>26</sup>afflicted people thou wilt save:  
 But thine eyes *are* upon <sup>27</sup>the haughty, *that* thou mayest  
 bring them down.  
 29 For thou *art* my <sup>28</sup>lamp, O LORD:  
 And the LORD will lighten my darkness.

<sup>1</sup> Heb. *by*.<sup>2</sup> Heb. *binding of waters*.<sup>3</sup> Or, *anger*, Ps. 74. 1.<sup>4</sup> Or, *great*.<sup>5</sup> Heb. *to him*.<sup>6</sup> Heb. *before his eyes*.<sup>7</sup> Or, *wrestle*, Ps. 18. 26.<sup>8</sup> Or, *candle*, Job 23. 3.<sup>9</sup> Ps. 27. 1.<sup>1</sup> Ex. 3. 7.

Ps. 34. 6.

<sup>2</sup> Judg. 5. 4.

Ps. 77. 18.

<sup>3</sup> Job 26. 11.<sup>4</sup> Ps. 97. 3.

Hab. 3. 5.

<sup>5</sup> Ps. 144. 5.

Isai. 64. 1.

<sup>6</sup> Ex. 20. 21.<sup>7</sup> 1 Kin. 8. 12.<sup>8</sup> Ps. 104. 3.<sup>9</sup> Ps. 97. 2.<sup>10</sup> ver. 9.<sup>11</sup> Judg. 5. 20.<sup>12</sup> 1 Sam. 2. 10.

Ps. 20. 3.

Isai. 30. 30.

<sup>13</sup> Deut. 32.

23.

Ps. 7. 13.

<sup>14</sup> Ex. 15. 8.

Ps. 106. 9.

Nah. 8. 4.

Matt. 8. 26.

<sup>15</sup> Ps. 144. 7.<sup>16</sup> ver. 1.<sup>17</sup> Ps. 31. 8.<sup>18</sup> ch. 15. 26.

Ps. 23. 8.

<sup>19</sup> 1 Sam. 26.

23.

<sup>20</sup> 1 Kin. 8. 32.

Ps. 7. 8.

<sup>21</sup> Ps. 24. 4.<sup>22</sup> Gen. 18. 10.

Ps. 119. 3.

<sup>23</sup> Deut. 7. 12.

Ps. 119. 30.

<sup>24</sup> Gen. 9. 9.

Job 1. 1.

<sup>25</sup> ver. 21.<sup>26</sup> Matt. 5. 7.<sup>27</sup> Lev. 26. 23.<sup>28</sup> Ex. 3. 7.

Ps. 72. 12.

<sup>29</sup> Job 40. 11.

Isai. 2. 11.

Dan. 4. 37.

- 30 For by thee I have <sup>1</sup>run through a troop :  
By my God have I leaped over a wall.
- <sup>a</sup> Deut. 32. 4. 31 ¶ *As for* God, <sup>o</sup>his way *is* perfect ;  
Rev. 15. 3. <sup>r</sup> The word of the LORD *is* <sup>2</sup>tried :  
<sup>r</sup> Ps. 12. 6. He *is* a buckler to all them that trust in him.  
Prov. 30. 5. 32 For <sup>q</sup>who *is* God, save the LORD ?  
<sup>q</sup> 1 Sam. 2. 2. And who *is* a rock, save our God ?  
Isai. 45. 5. 33 God *is* my <sup>r</sup>strength *and* power :  
<sup>r</sup> Ex. 15. 2. And he <sup>3</sup>maketh my way <sup>4</sup>perfect.  
<sup>r</sup> Ps. 27. 1. He <sup>4</sup>maketh my feet <sup>u</sup>like hinds' feet :  
Isai. 12. 2. 34 And <sup>2</sup>setteth me upon my high places.  
<sup>a</sup> Heb. 13. 21. He <sup>u</sup>toucheth my hands <sup>5</sup>to war ;  
<sup>a</sup> Deut. 18. 13. So that a bow of steel is broken by mine arms.  
<sup>r</sup> Ps. 101. 2. 35 Thou hast also given me the shield of thy salvation :  
<sup>a</sup> ch. 2. 18. And thy gentleness hath <sup>6</sup>made me great.  
ffnh. 3. 19. 36 Thou hast <sup>2</sup>enlarged my steps under me ;  
<sup>r</sup> Deut. 32. 13. So that my <sup>7</sup>feet did not slip.  
Isai. 33. 16. 37 ¶ I have pursued mine enemies, and destroyed them ;  
<sup>r</sup> Ps. 144. 1. And turned not again until I had consumed them.  
<sup>r</sup> Prov. 4. 12. 38 And I have consumed them, and wounded them, that they  
could not arise :  
Yea, they are fallen <sup>a</sup>under my feet.
- <sup>a</sup> Mal. 4. 3. 39 For thou hast <sup>b</sup>girded me with strength to battle :  
<sup>r</sup> Ps. 18. 32. <sup>c</sup>Them that rose up against me hast thou <sup>8</sup>subdued under me.  
<sup>a</sup> Ps. 44. 5. 40 Thou hast also given me the <sup>d</sup>necks of mine enemies,  
<sup>d</sup> Gen. 49. 8. That I might destroy them that hate me.  
Josh. 10. 24. 41 They looked, but *there was* none to save :  
Even <sup>e</sup>unto the LORD, but he answered them not.
- <sup>a</sup> Job 27. 9. 42 Then did I beat them as small <sup>f</sup>as the dust of the earth,  
Prov. 1. 23. I did stamp them <sup>9</sup>as the mire of the street, *and* did spread  
Isai. 1. 15. them abroad.  
<sup>2</sup> Kin. 13. 7. 43 <sup>h</sup>Thou also hast delivered me from the strivings of my people,  
Dnn. 2. 35. Thou hast kept me *to be* <sup>h</sup>head of the heathen :  
<sup>q</sup> Isai. 10. 6. <sup>k</sup>A people *which* I knew not shall serve me.  
Mic. 7. 10. 44 <sup>9</sup>Strangers shall <sup>12</sup>submit themselves unto me :  
<sup>a</sup> ch. 3. 1. As soon as they hear, they shall be obedient unto me.  
<sup>h</sup> ch. 8. 1—14. 45 Strangers shall fade away,  
<sup>r</sup> Ps. 2. 8. And they shall be afraid <sup>1</sup>out of their close places.  
<sup>k</sup> Isai. 55. 5. 46 ¶ The LORD liveth ; and blessed *be* my rock ;  
<sup>1</sup> Mic. 7. 17. And exalted *be* the God of the <sup>m</sup>rock of my salvation.
- <sup>m</sup> Ps. 80. 20. 47 It *is* God that <sup>2</sup>avengereth me,  
48 And that <sup>n</sup>bringeth down the people under me,  
<sup>n</sup> Ps. 144. 2. 49 And that bringeth me forth from mine enemies :  
Thou also hast lifted me up on high above them that rose up  
against me :  
Thou hast delivered me from the <sup>o</sup>violent man.
- <sup>o</sup> Ps. 140. 1. 50 Therefore I will give thanks unto thee, O LORD, among <sup>p</sup>the  
<sup>p</sup> Rom. 15. 9. heathen,  
And I will sing praises unto thy name.
- <sup>q</sup> Ps. 144. 10. 51 ¶ *He is* the tower of salvation for his king :  
<sup>r</sup> Ps. 89. 20. And sheweth mercy to his <sup>r</sup>anointed,  
<sup>a</sup> ch. 7. 12. Unto David, and <sup>s</sup>to his seed for evermore.  
Ps. 89. 29.

<sup>1</sup> Or, broken a troop.<sup>2</sup> Or, refused.<sup>3</sup> Heb. riddeth, or, looseth.<sup>4</sup> Heb. equalleth.<sup>5</sup> Heb. for the war.<sup>6</sup> Heb. multiplied me.<sup>7</sup> Heb. ankles.<sup>8</sup> Heb. caused to bow.<sup>9</sup> Heb. Sons of the stranger.<sup>1</sup> Or, yield feigned obedience.<sup>2</sup> Heb. lie : See Deut. 33. 29. Ps. 68. 3. & 81. 15.<sup>3</sup> Heb. giveth avengement for me, 1 Sam. 25. 39. ch. 13. 19, 31.

# CHAP. 23. NOW these be the last words of David.

David the son of Jesse said,

<sup>a</sup>And the man *who was* raised up on high,

<sup>b</sup>The anointed of the God of Jacob,

And the sweet psalmist of Israel, said,

2 <sup>c</sup>The Spirit of the LORD spake by me,

And his word *was* in my tongue.

3 The God of Israel said,

<sup>d</sup>The Rock of Israel spake to me,

<sup>e</sup>He that ruleth over men *must be* just,

Ruling <sup>f</sup>in the fear of God.

4 And *She shall be* as the light of the morning, *when the sun*

riseth,

*Even a morning without clouds;*

*As the tender grass springing out of the earth by clear*

shining after rain.

5 Although my house *be* not so with God;

<sup>g</sup>Yet he hath made with me an everlasting covenant,

Ordered in all *things*, and sure:

For *this is* all my salvation, and all my desire,

Although he make *it* not to grow.

6 But the sons of Belial *shall be* all of them as thorns thrust

away,

Because they cannot be taken with hands:

7 But the man *that* shall touch them must be <sup>h</sup>fenced with

iron and the staff of a spear;

And they shall be utterly burned with fire in the *same* place.

8 ¶ These be the names of the mighty men whom David had:

<sup>i</sup>The Tachmonite that sat in the seat, chief among the captains;

<sup>1</sup> Or, *Be thou ruler, &c.*  
Ps. 110. 2.

<sup>2</sup> Heb. *filled*.  
<sup>3</sup> Or, *Joshebbusselat the*

*Tachmonite, head of the three.*

<sup>a</sup> ch. 7. 8. 9.  
Ps. 78. 70.

<sup>b</sup> 89. 27.

<sup>c</sup> 1 Sam. 10.

12, 13.

Ps. 80. 20.

<sup>d</sup> 2 Pet. 1. 21.

<sup>e</sup> Dent. 32.

4. 31.

ch. 22. 2, 32.

<sup>f</sup> Ex. 18. 21.

<sup>g</sup> Prov. 4. 18.

Hos. 6. 6.

Ps. 72. 6.

Isai. 44. 3.

<sup>h</sup> Ps. 89. 29.

Isai. 55. 3.

XXIII. 1. *the last words of David*] i.e. his last Psalm, his last "words of song" (xxii. 1). The insertion of this Psalm, which is not in the Book of Psalms, was probably suggested by the insertion of the long Psalm in ch. xxii.

*David the son of Jesse said, &c.*] The original word for *said* is used between 200 and 300 times in the phrase, "saith the Lord," designating the word of God in the mouth of the prophet. It is only applied to the words of a man here, and in the strikingly similar passage Num. xxiv. 3, 4, 15, 16, and in Prov. xxx. 1; and in all these places the words spoken are inspired words. The description of David is divided into four clauses, which correspond to and balance each other.

4. Comparisons illustrating the prosperity of the righteous king.

5. *although my house, &c.*] The sense of this clause (according to the A.V.) will be that David comparing the actual state of his family and kingdom during the later years of trouble and disaster with the prophetic description of the prosperity of the righteous king, and seeing how far it falls short, comforts himself by the terms of

God's covenant (vii. 12-16) and looks forward to Messiah's kingdom. The latter clause, *although he make it not to grow*, must then mean that, although at the present time the glory of his house was not made to grow, yet all his salvation and all his desire was made sure in the covenant which would be fulfilled in due time. But most modern commentators understand both clauses as follows: *Is not my house so with God that He has made with me an everlasting covenant, &c.?* For all my salvation and all my desire, will He not cause it to spring up? viz., in the kingdom of Solomon, and still more fully in the kingdom of Christ.

8. The duplicate of this passage is in 1 Chr. xi., where it is in immediate connexion with David's accession to the throne of Israel, and where the mighty men are named as those by whose aid David was made king. The document belongs to the early part of David's reign. The text of vv. 8, 9 is perhaps to be corrected by comparison with 1 Chr. xi. 11, 12.

*chief among the captains*] There is great doubt about the exact meaning of this phrase. (1) The title is given to two other persons, viz., to Abishai in v. 18; 1 Chr. xi.

- the same *was* Adino the Eznite: <sup>1</sup>*he lift up his spear against* 9 eight hundred, <sup>2</sup>*whom he slew at one time.* ¶ And after him *was* <sup>3</sup>Eleazar the son of Dodo the Ahohite, *one of the three* mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel 10 were gone away: he arose, and smote the Philistines until his hand *was* weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned 11 after him only to spoil. ¶ And after him *was* <sup>4</sup>Shammah the son of Agee the Hararite. <sup>5</sup>And the Philistines were gathered together <sup>6</sup>into a troop, where *was* a piece of ground full of 12 lentils: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philis- 13 tines: and the LORD wrought a great victory. ¶ And <sup>7</sup>three of the thirty chief went down, and came to David in the harvest time unto <sup>8</sup>the cave of Adullam: and the troop of the Philis- 14 tines pitched in <sup>9</sup>the valley of Rephaim. And David *was* then in <sup>10</sup>an hold, and the garrison of the Philistines *was* then in 15 Beth-lehem. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* 16 by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it

<sup>1</sup> See 1 Chron. 11. 11. & 27. 2.

<sup>2</sup> Heb. slain.

<sup>3</sup> Or, for foraging.

<sup>4</sup> Or, the three captains over the thirty.

20, and to Amasa in 1 Chr. xii. 18. (2) The word translated *captain*, is of uncertain meaning, and the orthography repeatedly fluctuates throughout this and the duplicate passage in 1 Chr. xi., between *Shalish* a captain, and *Sheloshah* three. (3) If, however, the text of Chronicles be taken as the guide, then the sense of *captain* will not come into play, but the word will be a numeral throughout, either *three* or *thirty*, and will describe David's band of thirty mighty men, with a certain triad or triads of heroes who were yet more illustrious than the thirty. In the verse before us, therefore, for *chief among the captains*, we should render, *chief of the thirty*.

*eight hundred*] The parallel passage in 1 Chr. has *three hundred*, as in v. 18. Such variations in numerals are very frequent. Compare the numbers in Ezr. ii. and Neh. vii.

*9. gone away*] Rather, "*went up*" to battle (v. 19; 2 K. iii. 21, &c.) against them. These words and what follows as far as *troop* (v. 11) have fallen out of the text in Chronicles. The effect of this is to omit Eleazar's feat, as here described, to attribute to him Shammah's victory, to misplace the flight of the Israelites, and to omit Shammah altogether from the list of David's mighty men.

11. *Hararite*] Interpreted to mean *mountaineer*, one from the hill country of Judah or Ephraim.

13. The feat at Bethlehem by three of the thirty was the occasion of their being formed

into a distinct triad; Abishai (v. 18), Benaiah (v. 20), and a third not named, were probably the three.

*in the harvest time*] An error for *to the rock* (cp. marg. ref.).

*the troop of the Philistines*] The word rendered *troop* occurs in this sense only here (and, according to some, in v. 11), and perhaps in Ps. lxxviii. 11. In 1 Chr. xi., as in v. 16 of this chapter the reading is *host* or *camp*, which may be the true reading here.

*pitched*] The same Hebrew word as *encamped* in 1 Chr. xi. 15.

*valley of Rephaim*] Or Giants. See xxi. 16 note.

14. *in an hold*] In "*the hold*" (1 Chr. xi. 16) close to the cave of Adullam (marg. ref. note). It shows the power and daring of the Philistines that they should hold a post so far in the country as Bethlehem.

15. A cistern of deep, clear, cool water, is called by the monks, David's Well, about three-quarters of a mile to the north of Bethlehem. Possibly the old well has been filled up since the town was supplied with water by the aqueduct.

16. *brake through the host*] Their camp was pitched in the valley of Rephaim (v. 13; 1 Chr. xi. 15). It follows from this that the way from Adullam to Bethlehem lay through or across the valley of Rephaim.

*poured it out unto the LORD*] It was too costly for his own use, none but the Lord

17 out unto the LORD. And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. <sup>p Lev. 17. 10.</sup>

18 These things did these three mighty men. And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. <sup>q 1 Chr. 11. 20.</sup>

19 And he lifted up his spear against three hundred, and slew them, and had the name among three. Was he not most honourable of three? therefore he was their captain: howbeit

20 he attained not unto the first three. ¶ And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down

21 also and slew a lion in the midst of a pit in time of snow: and he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him

22 with his own spear. These things did Benaiah the son of Jehoiada, and had the name among three mighty men. He was more honourable than the thirty, but he attained not to the

24 first three. And David set him over his guard. ¶ Asahel the brother of Joab was one of the thirty; Elhanan the son of

25 Dodo of Beth-lehem, Shammah the Harodite, Elikah the Harodite, Helez the Paltite, Ira the son of Ikesh the Tekoite,

27, 28 Abiezer the Anethothite, Mebunnai the Hushathite, Zalmon the Ahothite, Maharai the Netophathite, Eleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of

30 the children of Benjamin, Benaiah the Pirathonite, Hiddai of the brooks of Gaash, Abi-albon the Arbathite, Azmaveth the

32 Barhumite, Eliahba the Shaalbonite, of the sons of Jashen,

<sup>1</sup> Heb. slain.<sup>2</sup> Heb. great of acts.<sup>3</sup> Heb. lions of God.<sup>4</sup> Heb. a man of counte-

nance, or sight: called, 1 Chr. 11. 23. a man of great stature.

<sup>5</sup> Or, honourable among the thirty.<sup>6</sup> Or, council.<sup>7</sup> Heb. at his command,

1 Sam. 22. 14.

<sup>8</sup> Or, valleys, Deut. 1. 24.<sup>r</sup> Josh. 15.

21.

<sup>s</sup> Ex. 15. 15.

1 Chr. 11. 22.

<sup>t</sup> ch. 8. 18.<sup>u</sup> 20. 23.<sup>v</sup> ch. 21. 10.<sup>w</sup> See 1 Chr. 11. 27.<sup>x</sup> Judg. 2. 9.

was worthy of it. For libations, see Judg. vi. 20 note.

17. Better as in 1 Chr. xi. 19.

18. three] "The three" (v. 22). It was Abishai's prowess on this occasion that raised him to be chief of this triad.

19. i.e. Was he not the most honourable of the three of the second order, howbeit he attained not to the three, the triad, viz. which consisted of Jashobeam, Eleazar, and Shammah. That two triads are mentioned is a simple fact, although only five names are given.

20. Benaiah the son of Jehoiada] He commanded the Cherethites and Pelethites all through David's reign (viii. 18, xx. 23), and took a prominent part in supporting Solomon against Adonijah when David was dying, and was rewarded by being made captain of the host in the room of Joab (1 K. i. 8, 26, 32-40, ii. 25-35, iv. 4). It is possible that Jehoiada his father is the same as Jehoiada (1 Chr. xii. 27), leader of the Aaronites, since "Benaiah the son of Jehoiada" is called a chief priest (1 Chr. xxvii. 5).

two lion-like men] The Hebrew word Ariel, means literally lion of God, and is

interpreted to mean an eminent hero. Instances occur among Arabs and Persians of the surname "lion of God" being given to great warriors. Hence it is supposed that the same custom prevailed among the Moabites. But the Vulgate has "two lions of Moab," which seems to be borne out by the next sentence.

slew a lion, &c.] Rather, "the" lion, one of those described above as a lion of God, if the Vulgate Version is right. Apparently in a severe winter a lion had come up from its usual haunts to some village in search of food, and taken possession of the tank or cistern to the terror of the inhabitants, and Benaiah attacked it boldly and slew it.

23. David set him over his guard] Made him of his privy council, would be a better rendering. See 1 Sam. xxii. 14 note. This position, distinct from his office as captain of the Cherethites and Pelethites, is clearly indicated (1 Chr. xxvii. 34).

24, &c. The early death of Asahel (ii. 32) would make it very likely that his place in the 30 would be filled up, and so easily account for the number 31 in the list. Cp. throughout the list in 1 Chr. xi.

33 Jonathan, Shammah the Hararite, Ahiam the son of Sharar  
 34 the Hararite, Eliphelet the son of Ahasbai, the son of the  
 35 Maachathite, Eliam the son of Ahithophel the Gilonite, Hezrai  
 36 the Carmelite, Paarni the Arbite, Igal the son of Nathan of  
 37 Zobah, Bani the Gadite, Zelek the Ammonite, Nahari the  
 38 Beerothite, armourbearer to Joab the son of Zeruiah, <sup>1</sup>Ira an  
 39 Ithrite, Gareb an Ithrite, <sup>2</sup>Uriah the Hittite: thirty and seven  
 in all.

<sup>a</sup> ch. 20. 26.

<sup>a</sup> ch. 11. 3, 6.

<sup>a</sup> ch. 21. 1.

<sup>b</sup> 1 Chr. 27.

23, 24.

<sup>c</sup> Judg. 20. 1.

<sup>d</sup> Jer. 17. 5.

<sup>e</sup> Josh. 13. 9,

10.

<sup>f</sup> Num. 21.

32, 32. 1.

**CHAP. 24.** AND <sup>a</sup>again the anger of the LORD was kindled against Israel, and <sup>b</sup>he moved David against them to say, <sup>b</sup>Go, number Israel and Judah. For the king said to Joab the captain of the host, which *was* with him, <sup>c</sup>Go now through all the tribes of Israel, <sup>c</sup>from Dan even to Beer-sheba, and number ye the people, 3 that <sup>d</sup>I may know the number of the people. And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight 4 in this thing? Notwithstanding the king's word prevailed against Joab, and against the captains of the host. ¶ And Joab and the captains of the host went out from the presence of the 5 king, to number the people of Israel. And they passed over Jordan, and pitched in <sup>e</sup>Aroer, on the right side of the city that 6 *lieth* in the midst of the <sup>f</sup>river of Gad, and toward Jazer: thence they came to Gilead, and to the <sup>g</sup>land of Tahtim-hodshi; and they

<sup>1</sup> *Satan*. See 1 Chr. 21. 1.

<sup>2</sup> Or, *Compass*.

<sup>3</sup> Or, *valley*.

<sup>4</sup> Or, *neither land newly inhabited*.

36. It is remarkable that we have several foreigners at this part of the list: Igal of Zobah, Zelek the Ammonite, Uriah the Hittite, and perhaps Nahari the Beerothite. The addition of Zelek to the mighty men was probably the fruit of David's war with Ammon (viii. 12, x., xii. 26-31).

39. *thirty and seven in all*] This reckoning is correct, though only 36 names are given, the names of only two of the second triad being recorded, but 31 names are given from v. 24 to the end, which, added to the two triads, or six, makes 37. Joab as captain of the whole host stands quite alone. In 1 Chr. xi. 41-47, after Uriah the Hittite, there follow sixteen other names, probably the names of those who took the places of those in the former list, who died from time to time, or who were added when the number was less rigidly restricted to thirty.

XXIV. 1. *And again the anger of the LORD was kindled against Israel*] This sentence is the heading of the whole chapter, which goes on to describe the sin which kindled this anger, viz. the numbering of the people (1 Chr. xxi. 7, 8, xxvii. 24). There is no note of time, except that the word *again* shows that these events happened *after* those of ch. xxi. (Cp. also v. 25 and xxi. 14.)

*and he moved David*] In 1 Chr. xxi. 1 the statement is, *and an adversary* (not *Satan*, as A. V., since there is no article prefixed, as in Job i. 6, ii. 1, &c.) *stood up against Israel and moved David*, just as (1 K. xi.

14, 23, 25) first Hadad, and then Rezon, is said to have been an *adversary* (*Satan*) to Solomon and to Israel. Hence our text should be rendered, *For one moved David against them*. We are not told whose advice it was, but some one, who proved himself an enemy to the best interests of David and Israel, urged the king to number the people.

2. 1 Chr. xxi. 2, supplies some missing words. This passage should run, as at v. 4, *And the king said to Joab and to the princes of the host who were with him, &c.* (cp. 1 Chr. xxvii. 22). They were employed *with Joab* as his assistants in the numbering, exactly as in the previous numbering (Num. i. 4) when a prince was appointed from each tribe to be *with* Moses and Aaron.

5. *Aroer*] Aroer on the Arnon (Deut. ii. 36 note). Aroer itself stood on the very edge of the precipitous cliff of the valley; and in the valley beneath, possibly in an island in the stream, stood another city which is here alluded to.

*river*] Rather, "*the valley*" (marg.). They passed from Aroer, northward to Gad, and so pitched at Jazer (see marg. ref.), which is on the frontier of Gad and Reuben.

6. *to Gilead*] Jazer was in the plain. They passed from thence to the mountain district of Gilead.

*the land of Tahtim-hodshi*] The text here is corrupt, as no such land is known. Possibly the right reading is *the land of the*

- 7 came to <sup>a</sup>Dan-jaan, and about to <sup>b</sup>Zidon, and came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even to* 8 Beer-sheba. So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.
- 9 And Joab gave up the sum of the number of the people unto the king: 'and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five 10 hundred thousand men. ¶ And <sup>c</sup>David's heart smote him after that he had numbered the people. And David said unto the LORD, 'I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; 11 for I have <sup>d</sup>done very foolishly. For when David was up in the morning, the word of the LORD came unto the prophet <sup>e</sup>Gad, 12 David's <sup>f</sup>seer, saying, Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I 13 may *do it* unto thee. So Gad came to David, and told him, and said unto him, Shall <sup>g</sup>seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him 14 that sent me. And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; <sup>h</sup>for his mercies are 15 great: and <sup>i</sup>let me not fall into the hand of man. ¶ So <sup>j</sup>the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to 16 Beer-sheba seventy thousand men. 'And when the angel stretched out his hand upon Jerusalem to destroy it, "the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel

<sup>a</sup> Josh. 19. 47.  
Judg. 18. 29.  
<sup>b</sup> Josh. 19. 28.  
Judg. 18. 28.

<sup>c</sup> See 1 Chr. 21. 5.

<sup>d</sup> 1 Sam. 24. 5.

<sup>e</sup> ch. 12. 13.  
Ps. 32. 5.

<sup>f</sup> 1 Sam. 13. 13.

<sup>g</sup> 1 Sam. 22. 5.

<sup>h</sup> 1 Sam. 9. 9.  
1 Chr. 29. 29.

<sup>i</sup> See 1 Chr. 21. 12.

<sup>j</sup> Ps. 103. 8,  
13. 14.  
& 119. 156.  
<sup>k</sup> See Isai.

47. 6.  
Zech. 1. 15.  
1 Chr. 21. 14.  
& 27. 24.  
Ex. 12. 23.  
1 Chr. 21. 15.  
Gen. 6. 6.  
1 Sam. 15. 11.  
Joel 2. 13, 14.

<sup>l</sup> Or, many.

*Hittites* (Judg. i. 26); *hodeshi* may be a fragment of a sentence which mentioned in what month (*hodesh*) they arrived there, just as *v. 8* relates that they returned to Jerusalem at the end of nine months.

*Dan-jaan*] The Versions read *Dan-jaar*, i.e. Dan in the wood. Whatever is the meaning of *Jaar*, there can be little doubt that Dan (the ancient Laish) is meant (marg. reff.), both from its position and importance as the northern boundary of Israel, and from its connexion with Zidon.

7. *the strong hold of Tyre*] "The fenced city," as it is generally rendered throughout the Historical Books.

*the cities of the Hivites*] Gibeon, Chephirah, Beeroth, and Kirjath-jearim, and perhaps Shechem, besides those at the foot of Hermon and Lebanon, of which we do not know the names. This continuance of distinct communities of Hivites so late as the end of David's reign is remarkable.

9. 1 Chr. xxvii. 23 indicates sufficiently why the numbering was sinful. It is also stated in 1 Chr. xxi. 6, that Joab purposely omitted Levi and Benjamin from the reckoning.

*eight hundred thousand...five hundred thousand*] In Chronicles the numbers are

differently given. It is probable therefore that the Chronicler has included in his statement of the sum total some numbers which are not included here.

11. *David's seer*] Marg. reff. From the latter passage it is probable that we have here Gad's narrative.

13. Cp. Ezek. xiv. 13-21. The seven years of famine correspond with the seven years of famine in Gen. xli. 27, 30, and with the same number of years in 2 K. viii. 1. But in Chronicles, it is *three years*, which agrees better with the *three months and three days*. The whole passage is amplified in Chronicles, which has less the aspect of an original text than this.

15. *the time appointed*] Perhaps "the time of the assembly," meaning the time of the evening sacrifice, at three o'clock, when the people assembled for prayer, more commonly described as *the time of the evening oblation* (Dan. ix. 21; 1 K. xviii. 29, 36; Acts iii. 1; Luke i. 10).

*seventy thousand*] It is the most destructive plague recorded as having fallen upon the Israelites. In the plague that followed the rebellion of Korah there died 14,700 (Num. xvi. 49); in the plague, on account of Baal-Peor, 24,000 (Num. xxv. 9; 1 Cor. x. 8).



\* 1 Chr. 21.

15,

Ornan :

See ver. 18.

2 Chr. 3. 1.

† 1 Chr. 21.

17.

\* 1 Chr. 21.

18, &c.

<sup>a</sup> See Gen.

23. 8-10.

<sup>b</sup> Num. 16.

48, 50.

<sup>c</sup> 1 Kin. 19.

21.

<sup>d</sup> Ezek. 20.

40, 41.

\* See 1 Chr.

21. 24, 25.

<sup>f</sup> ch. 21. 14.

† ver. 21.

of the LORD was by the threshingplace of \*Araunah the Jebusite.  
 17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, <sup>v</sup>I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.  
 18 ¶ And Gad came that day to David, and said unto him, <sup>a</sup>Go up, rear an altar unto the LORD in the threshingfloor of <sup>1</sup>Araunah the Jebusite. And David, according to the saying of Gad, went  
 19 up as the LORD commanded. And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the  
 20 ground. And Araunah said, Wherefore is my lord the king come to his servant? <sup>a</sup>And David said, To buy the threshing-floor of thee, to build an altar unto the LORD, that <sup>b</sup>the plague  
 21 may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: <sup>c</sup>behold, *here be oxen* for burnt sacrifice, and threshing  
 22 instruments and *other* instruments of the oxen for wood. All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God <sup>d</sup>accept thee.  
 23 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. ¶ So <sup>e</sup>David bought the threshingfloor and the oxen for fifty shekels of silver.  
 24 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. <sup>f</sup>So the LORD was intreated for the land, and <sup>g</sup>the plague was stayed from Israel.

<sup>1</sup> Heb. *Araunah*.

17. Cp. the passage in Chronicles. The account here is abridged; and *v.* 18 has the appearance of being the original statement.

20. *and his servants*] In Chronicles *his four sons*, viz. David's. It is very possible that David may have taken his sons with him, as well as his elders, and Gad's original narrative may have mentioned the circumstance, which the compiler of this chapter did not care to specify, and so used the general term *his servants*.

22. *here be oxen*] Those, viz., which were at that very time threshing out the grain in Araunah's threshing-floor (1 Chr. xxi. 20; Deut. xxv. 4).

*threshing-instruments*] This was a kind of sledge with iron teeth (Isai. xli. 15). It was drawn by two or four oxen over the grain on the floor.

*other instruments of the oxen*] i.e. the harness of the oxen, of which the yoke, and

perhaps some other parts, would be made of wood (marg. ref. ; 1 Sam. vi. 14).

23. Either, "*the whole O king does Araunah give unto the king*;" or (2) *the whole did king Araunah give to the king*. The former is preferable.

24. *fifty shekels of silver*] In Chronicles, *six hundred shekels of gold by weight*. In explanation, it is supposed—that the fifty shekels here mentioned were gold shekels, each worth twelve silver shekels, so that the fifty gold shekels are equal to the 600 silver; that our text should be rendered, *David bought the threshing-floor and the oxen for money, viz., fifty shekels*; and that the passage in Chron. should be rendered, *David gave to Ornan gold shekels of the value (or weight) of 600 shekels*. What is certain is that our text represents the fifty shekels as the price of the threshing-floor and the oxen.